DĀR AS-SUNNAH CLASSIC COLLECTION

FORTY ḤADĪTH ON ISLĀM

ITS CREED, PILLARS, LAWFUL & UNLAWFUL, PIETY AND RIGHTEOUSNESS, WITH COMMENTARY

IMĀM ABŪ BAKR AL-ĀJURRĪ
[D.360H]

دار السنة

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الأَرْبَعُونَ حَدِيثاً

الّتِي حَثَّ النَّبِيُّ صَلّى اللهُ عَلَيهِ وَسَلّمَ عَلى حِفْظِهَا

تصنيف

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المتوفى سنة ٣٦٠ هـ رحمهُ الله

Imām Abū Bakr Muḥammad Ibn al-Ḥusayn Ibn
ʿAbdullāh al-Ājurrī [d.360H]

FORTY ḤADĪTH on ISLĀM

being a translation of *'Kitāb ul-Arbaʿīn'*

دار السنة

The Messenger of Allāh (ﷺ) said,

"May Allāh illuminate the face, of the one who hears my sayings and memorises it by heart then he conveys it to the person who did not hear it..."

Abū Dāwūd #3660 & Tirmidhī #2656, 2657, 2658

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Its Creed, Pillars, Lawful and Unlawful, Piety and Righteousness with Commentary

Imām al-Ājurrī

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THE AUTHOR

Imām Abū Bakr al-Ājurrī

He is the Imām, the Scholar of Ḥadīth, the Example, the Shaykh of the Noble Ḥaram, author of many beneficial works, trustworthy and precise, the devout worshipper and the one who closely followed the Sunnah: Abū Bakr Muḥammad ibn al-Ḥusayn ibn ʿAbdullāh al-Ājurrī.

He was born in Baghdād in the year 264H or 280H at a time of great political upheaval and social unrest. Baghdād was submerged in innovation, superstitious beliefs and corruption which seemed to worsen day by day, with the trend of abusing the Companions becoming dangerously prominent. The leaders and affluent were living in luxury and religious decadence, not caring for the poverty in which the majority of their subjects lived, nor the rampant disease and illness that plagued the land. At the peak of this corruption, in the year 330H, in order to save himself from the tribulations of Baghdād, al-Ājurrī moved to Makkah and died there in the year 360H after having lived there for some thirty years.

Despite the political and social condition of Baghdād at that time, it was still a great centre of religious learning, ibn Kathīr remarked,

'The scholars of Baghdād at that time were the world', as such al-Ājurrī studied predominantly under its scholars, and for a short time, some of the scholars of Mecca; this when he visited it before finally moving there. His main field of study was ḥadīth and fiqh.

Much of his teaching centred on correcting the religious and spiritual problems of his era, coupled with the teaching of ḥadīth and fiqh, and his written works reflect these efforts.

- In the field of creed he authored, *ash-Sharīʿah*, an outstanding work dealing with many essential aspects of the Sunni belief; and *al-Ru'yah*, dealing with seeing Allāh in the Hereafter.

- In ḥadīth he authored *al-Arbaʿīn*, *al-Thamānīn*, *Ḥikāyāt alShāfiʿī*, *Ṭuruq Ḥadīth al-Ifk*, *Kitāb al-Fitan* and *Akhbār ʿUmar ibn ʿAbdu'l-ʿAzīz*.

- In the field of morals and manners he authored, *Akhlāq Ḥamalatu'l-Qur'ān*, *Akhlāq al-ʿUlemā'*, *Akhlāq Ahl al-Birr wa'l-Tuqā*, *Adab an-Nufūs*, *al-Amr bi Luzūm al-Jamāʿah wa Tark al-Ibtidāʿ*, *Kitāb al-Tawbah*, *al-Tafarrud wa'l-ʿUzlah*, *Ḥusn al-Khuluq*, *Faḍl al-ʿIlm*, and *Ṣifatu'l-Ghurabā'*.

- In the field of fiqh he authored, *Taḥrīm an-Nard wa'l-Shaṭranj wa'l-Malāhī*, *Aḥkām an-Nisā'*, *at-TaḤajjud*, *Mukhtaṣar fi'l-Fiqh*, and *an-Naṣīḥah al-Kabīr.*

Amongst his teachers were: Abū Muslim al-Kajjī, the Shaykh of his age; al-Ḥasan ibn ʿAlī ibn ʿAlwī al-Qaṭṭān, Jaʿfar ibn Muḥammad al-Firyābī, Mūsā ibn Hārūn, Khalf ibn ʿAmr al-ʿUkbarī, ʿAbdullāh ibn Nājiyah, Muḥammad ibn Ṣāliḥ al-ʿUkbarī, Jaʿfar ibn Aḥmad ibn

'Āṣim al-Dimashkī, 'Abdullāh ibn al-'Abbās al-Ṭayālisī, Ḥāmid ibn Shu'ayb al-Balkhī, Aḥmad ibn Sahl al-Muqri', Aḥmad ibn Mūsā ibn Zanjaway al-Qaṭṭān, 'Īsā ibn Sulaymān, Abū 'Alī al-Ḥasan ibn al-Hubāb al-Muqri', Abū al-Qāsim al-Baghawī, and ibn Abū Dāwūd.

Amongst his students were: 'Abdu'l-Raḥmān ibn 'Umar ibn Naḥḥās, Abū al-Ḥusayn ibn Bishrān, his brother Abū al-Qāsim ibn Bishrān, al-Muqri' Abū al-Ḥasan al-Ḥammāmī, 'Ubaydullāh ibn Muḥammad ibn Baṭṭah al-'Ukbarī, and Abū Nu'aym al-Aṣbaḥānī. Many of the pilgrims also would sit in his circles and narrate from him.

All his biographers concur on praising him and commending his scholarly efforts and asceticism. Ibn al-Athīr described him as being a Ḥāfiẓ as did al-Dhahabī.[1]

al-Khaṭīb al-Baghdādī said about him, 'He was a person possessing religion, trustworthy and precise. He authored [some] works.'[2]

Ibn Khallikān said, 'He is the Shāfi'ī legal jurist, the Scholar of Ḥadīth and author of the famous book, *al-Arba'īn* (this is the book in your hands). He was a righteous servant.'[3]*

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[1] Ibn Athīr, *al-Kāmil fi'l-Tārīkh*, vol. 7, p. 44; al-Dhahabī, *Mukhtaṣar al-'Uluw*, p .246.

[2] Ibn Kathīr, *al-Bidāyah wa'l-Nihāyah*, vol. 11, p. 306; al-Dhahabī, *Siyar*, vol. 16, pp. 134-136.

[3] Ibn Khallikān, *Wafayātu'l-A'yān*, vol. 4, p. 292; others such as ibn al-Jawzī mentioned him amongst the Ḥanbalīs.

*[Publishers Note] Biography taken from '*The Journey of the Strangers*', Published by Dār as-Sunnah Publishers, Birmingham, UK, 1st ed., 2009.

FOREWARD

All praise belongs to Allāh, the Creator and the Sustainer of the heavens and earth. He blessed the children of Ādam with knowledge and raised them in ranks accordingly. He raised from mankind Prophets and Messengers to guide people to the truth, concluding with the last of them, Muḥammad (ﷺ); may the peace and blessings of Allāh be upon his Household, his Companions and all those who tread the path of guidance until the Last Day.

Allāh, the Most High, taught man that which he knew not. Therefore know dear reader, may Allāh have Mercy upon you, whether you are new to the faith of Islām and commenced your noble path in pursuit of sacred knowledge - or born as a Muslim and want to increase your understanding of Islām - I ask Allāh that He enables you to persevere and continue in search of beneficial knowledge that gives meaning to your life, for there is no deed more virtuous than seeking knowledge. It is an endeavour that propels towards praiseworthy ends and perpetuates means of salvation in this world and in the Hereafter. Having the ability to understand

* For any Arabic or foreign words please refer to the Index of Arabic words provided at the back of this book p.203 .

religious text, to correctly apply Islāmic teachings and be able to separate contradictory aspects of one's culture from religion, is indeed a prized asset we should all aspire to attain.

The author, Imām al-Ājurrī, may Allāh have mercy upon him, originally penned this text for new Muslims. He purposefully selected forty Ḥadīth and added his valuable explanation to them, deeming them necessary and appropriate to know. Upon reading this highly regarded work of Imām al-Āajurrī, I did not fail to realise how astute and staunch he was in defending the Sunnah of *al-Muṣṭafa* (ﷺ) - the chosen one, and how he took great care in his commentary. He understood the complexity of matters new Muslims face upon entering the fold of Islām; yet his intent went much further than educating new Muslims and hence its relevance to all Muslims who are new to learning and embarking on the path to knowledge - thus making it an ideal gift. The topics covered herein are not only essential, but form the basis of the religion of Islām and therefore provide a pivotal dimension to the work.

Some of the topics covered in this book are faith, the five pillars of Islām, ablution, prayer and its description, Ḥajj, fasting, the lawful and prohibited as well as other vital acts of worship.

We have also added two very beneficial appendix to this work that the reader will benefit from, *Insha'Allāh.* The first appendix deals with the Divine Decree (*Al-Qadr*) which we felt needed to be added, as it provides a purposeful explanation for the reader in getting a clearer in-depth understanding of this major article of faith. The second appendix contains details regarding the Ten Companions of the Prophet (ﷺ) whom where promised Paradise; belief in them is also an integral part of a Muslim's creed. Being concerned with knowing the Companions of the Prophet (ﷺ) shows our love for them, our concern in wanting to learn from

their lives and take from their experience and understanding of the religion. They saw the Prophet (ﷺ), believed in him and witnessed Divine Revelation coming down, attaining a unique strength of faith and an indomitable position in our history.

Many scholars throughout Muslim history have put together a compilation of Forty Ḥadīth, some found more renown than others, and this compilation is from amongst them. The content was a delight to read and I feel it also makes for a great secondary school level education textbook, as well as being ideal to be taught in Islāmic seminaries (Madrasah). The translator managed to capture the simple style of the Arabic content, making it easy to read and comprehend. Each chapter is short and concise, giving it an additional feature that makes it a welcome aid in memorising the text. Parents are especially encouraged to introduce this book to their schooling children.

It is a sign of Allāh's acceptance and blessing, as well as a testament to the author's wisdom and foresight that despite being written over a thousand years ago, his Forty Ḥadīth continues to benefit and inspire people - developing, growing and strengthening their Islām - addressing some of their needs and providing much sought after advices. Everyone who reads through these pages will certainly come to the same conclusion. The author's expertise, knowledge, sincerity and depth of comprehension are clearly illustrated; for he was an Imām closely following the Prophetic tradition, and therefore a reference for us.

This is the second text that Dār as-Sunnah is publishing of this renowned Imām, the first work being 'The Journey of the Strangers.'

Imām Aḥmad records in his Musnad #4423 that ibn Mas'ud nar-

rated that the Messenger of Allāh (ﷺ) drew a line in the sand and said, 'This is the Straight Path of Allāh.' He then drew lines to its right and left, and then said, 'These are other (straying) paths and there are no other paths except that a devil is upon it and calling to its way.' Then the Prophet (ﷺ) recited the verse, "Verily, this is the straight path, so follow it and do not follow other paths." [*al-Maīda,* (6):153]

Know that when Allāh loves a person, He gives him understanding of religion, therefore strive to seek knowledge and be relentless in seeking the truth, recognise the truth and you will recognise its people. Allāh, the Most High, said, "But as for anyone who desires the Hereafter, and strives for it, with the (true) striving it deserves, being a believer, the striving of such people will find favour (with Allāh)." [*al-Isra,* (17):19]

I ask Allāh, the Most High, to keep us upon the Straight Path, the Path of the Messenger of Allāh (ﷺ) that leads to Paradise, *Āmīn.*

I would like to take this opportunity to extend my heartfelt appreciation and gratitude to the translator, as well as our dedicated team at Dār as-Sunnah Publishers for their relentless efforts. Indeed without the aid of Allāh and thereafter the assistance of those involved, this task would not have been possible. I pray that Allāh accept this effort from them all and recompense them many-fold over. May Allāh bless them all immensely and add this to the scales of good deeds, *Āmīn.*

Abū Muḥammad Tasaddaq
22nd Jumada al-Thani 1438 AH
21st March 2017

AUTHOR'S INTRODUCTION

With the Name of Allāh, the All-Merciful, the Most Merciful

The Shaykh, the Imām Abū Bakr Muḥammad Ibn al-Ḥusayn al-Ājurrī said:

All praise is to Allāh in every condition. He is the One who grants success. He is the One who guide towards the path of guidance. May Allāh's peace and blessings be on His Messenger and his Family. Allāh is sufficient as a protector and blessed guardian.

As for what follows, a questioner asked about the meaning of a ḥadīth narrated on the Messenger of Allāh (ﷺ). The ḥadīth stated that the Messenger of Allāh (ﷺ) said: "Whoever preserves for my nation forty ḥadīth* related to its religion, Allāh will resurrect that person as an erudite and learned scholar."

The meaning of this ḥadīth has been narrated on the authority of Muʿadh Ibn Jabal (*raḍiyAllāhu ʿanhu*).

The meaning can also be found in the narration of Ibn ʿAbbās

Ḥadīth: pl. *aḥādīth*, translated as the recorded speech, report, account. *fiqh*: a narration describing the sayings, actions, character, physical description of the Prophet Muḥammad (ﷺ).

(*raḍiyAllāhu ʿanhumā*) when he said that the Prophet (ﷺ) said: "Whoever from this nation memorises forty ḥadīth from the Sunnah, then I will intercede for him on the Day of Judgment."[1]

Narrated on the authority of Abū Hurayrah (*raḍiyAllāhu ʿanhu*) that the Prophet (ﷺ) said: "Whoever from this nation (*ummah*) memorises forty ḥadīth from the Sunnah, will come on the Day of Judgment in the company of a group of scholars."[2]

The questioner asked: 'You aware that the Prophet's ḥadīth are numerous and uncountable. Many people of ḥadīth, past and present, have compiled many books about the ḥadīth of the Prophet (ﷺ). There are large numbers of texts about purification, prayer, *zakat* and fasting, as well as, *ḥajj*, striving in the way of Allāh, trade, marriage and divorce. In addition, there are a large number of ḥadīth about issues such as penalties, oaths, vows and many other verdicts. The Prophet (ﷺ) educated his nation while motivating and interesting them in subjects like the ethics of greeting, sitting, eating and drinking, the ethics of dress, brotherhood and the neighbourly affairs. There are also many other lengthy topics, which are too numerous to mention. The people of knowledge (*ʿilm*) and manners (*adab*) understood them. People had compiled and taken an interest in the Sunnah, until some of those who

[1] (TN)Ibn ʿAdī in *al-Kāmil fī Ḍuʿafah*, 1/537, ḥadīth is ḍaʿīf in the isnād is Isḥāq Ibn Najayh. Imām al-Bukhārī ruled him as being munkar ul-ḥadīth in *al-Tarīk al-Kabīr*, 1/404 and al-Dhahabī has accused him of forging ḥadīth in *al-Mughnī fee Ḍuaʿfa* # 579. Munkar ul-ḥadīth with Imām al-Bukhārī means it is not permissible to narrate ḥadīth on him. Shaykh al-Albānī said this is a description for a liar and a person who falsifies ḥadīth. *Irwāʾ*, 3/359.

[2] (TN)Ibn ʿAdī in *al-Kāmil*, 6/256, narrated this ḥadīth. Ḍaʿīf in the isnād is ʿAmr Ibn al-Ḥusayn al-Ḥāfiẓ ibn Ḥajr ruled ʿAmr Ibn al-Ḥusayn as being (matruk) in *Taqrīb al-Tahthīb*, #5012. Matruk with Ibn Ḥajr means the narrator has been accused of forging ḥadīth.

compiled ḥadīth were negligent about what we mentioned."

It was said to the questioner: 'There are some things you have to mention. However there are other things you left out, perhaps this was due to the inability of that person to gather or memorise the Sunnah.'

Then questioner asked: 'What are the forty ḥadīth which if a person has memorised, from the nation of Muḥammad, they will have a reward and great benefit? Is it enough or does it require other than it?'

Al-Ājurrī commented: 'Know may Allāh have mercy upon me and you - then I contemplated about what you asked, and I do not know of any other meaning for this ḥadīth except one meaning and Allāh knows best. It was said: 'What is it?'

Al-Ājurrī further commented: 'The people during the time of the Prophet (ﷺ) used to come to him from distant Arab communities and villages. Small groups from every village and town accepted Islām and learned what was obligatory upon them. They would return to their people, teach them about Islām, and its belief, according to that which the Prophet (ﷺ) had taught them. In addition, they also taught the people what has been made lawful (*ḥalāl*) and unlawful (*ḥarām*) for them. The people who learned from the Prophet (ﷺ) used to tell their people that the Prophet (ﷺ) told us such and such:

وَمَا كَانَ ٱلْمُؤْمِنُونَ لِيَنفِرُوا۟ كَآفَّةً ۚ
فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوا۟ فِى ٱلدِّينِ
وَلِيُنذِرُوا۟ قَوْمَهُمْ إِذَا رَجَعُوٓا۟ إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

> "It is not for the believers to go forth all at once to take the field [in time of war]. For there should separate from every division of them a group [remaining] devoted to obtaining deeper understanding in the religion and warn [i.e., advise] the people, so when they return to them, they might guard themselves against evil."
>
> [*al-Tawbah* (9): 122]

This establishes, and Allāh knows best, that whenever those people came to the Prophet (ﷺ) they accepted Islām and learned their religion. He (ﷺ) would encourage them to memorise the Sunnah if they were able do so, so that they could return to their families and teach them what they had learned from the Prophet (ﷺ).

The Messenger of Allāh (ﷺ) ordered the people by saying:

نَضَّرَ اللَّهُ عَبْدًا سَمِعَ مَقَالَتِي فَوَعَاهَا وَحَفِظَهَا ثُمَّ أَدَّاهَا إِلَى مَنْ لَمْ يَسْمَعْهَا ، فَرُبَّ حَامِلِ فِقْهٍ لَا فِقْهَ لَهُ ، وَرُبَّ حَامِلِ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ

> "May Allāh illuminate the face, of the one who hears my sayings and memorises it by heart then he conveys it to the person who did not hear it. Perhaps a person who carries this speech has no understanding of its meaning, and maybe the person carries this ḥadīth to a person who understands it better."[3]

Muḥammad Ibn Ḥusayn said: 'I did not find any other meaning for this ḥadīth other than this one. The ḥadīth of the Prophet

[3] Abū Dāwūd #3660, Tirmidhī, #2656,2657,2658, Ibn Mājah #230,231,232, Aḥmad (3/225) and al-Ḥumaydī #88. Shaykh al-Albānī (may Allāh shower mercy upon him) ruled it as ṣaḥīḥ in *Silsilah Aḥādīth al-Ṣaḥīḥah*, #430.

(ﷺ) have numerous meanings. How can they be ignorant of the Sunnah and the Messenger of Allāh (ﷺ) said:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

"Seeking knowledge is an obligation on every Muslim."[4]

Concerning the verse,

وَمَا كَانَ ٱلْمُؤْمِنُونَ لِيَنفِرُوا۟ كَآفَّةً ۚ
فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوا۟ فِى ٱلدِّينِ
وَلِيُنذِرُوا۟ قَوْمَهُمْ إِذَا رَجَعُوٓا۟ إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

It is not for the believers to go forth all at once to take the field [in time of war]. For there should separate from every division of them a group [remaining] devoted to obtaining deeper understanding in the religion and warn [i.e., advise] the people, so when they return to them, they might guard themselves against evil."

[*al-Tawbah* (9): 122]

Ibn 'Abbās (*raḍiyAllāhu 'anhumā*) said: 'A group used to come from every Arab community to the Prophet (ﷺ) in order to ask him about the commandments and to gain understanding in their religion. They would say to the Prophet (ﷺ): 'What do you order us to do? Inform us about what we should say to our families when we return to them."

The Prophet (ﷺ) ordered them to be obedient to Allāh and His Messenger (ﷺ). The Prophet (ﷺ) sent them back to their people

[4] This ḥadīth is ḥasan ṣaḥīḥ

with the commandments of prayer and *zakat*. When they arrived to their people they said: 'Whoever accepts Islām is one of us.'

They would warn and enlighten them about the things which Allāh is pleased with, so much so, a man would leave (the religion of) his mother and father. Whenever they would return to their kith and kin they would caution them (about the Fire) and call them to Islām (by giving them glad tidings of Paradise).[5]

Muḥammad Ibn Ḥusayn said: 'It is a duty on the people who went to the Prophet (ﷺ) to educate their community; the Prophet (ﷺ) said such and such, he has made this *ḥalāl* for us and has made this *ḥarām* for us. It is as if he encouraged them to memorise forty ḥadīth pertaining to the orders of their dīn and to learn more about the duties upon them and Allāh knows best. This is the only meaning I understand for this ḥadīth. If Allāh wills.'

If the person says: 'Can you write from the Sunnah forty ḥadīth for us that of which if we memorise and understand their meanings they will benefit us? Furthermore, whoever hears them from us will also gain benefit. We hope to gain the benefit that was previously mentioned in the ḥadīth; the Prophet (ﷺ) said: "Whoever memorises for this nation forty ḥadīth..." I say to you, I will try to make an effort to compile forty ḥadīth from the Sunnah that will give you benefit in your *dīn* and, as well the person who hears these ḥadīth from you. It is necessary for you to seek knowledge.'

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[5] *Tadhkirah al-Ḥuffāẓ*, 3/828, *al-Mīzān*, 3/560, 1/532, Ibn Jarīr in his *Tafsīr*, 7/68 and al-Khaṭīb in his *Tarīkh*, 9/126.

The isnād is ḍa'īf

ḤADĪTH ONE

"Whoever Allāh intends good for..."

On the authority of Abū Hurayrah (*raḍiyAllāhu ʿanhu*) who said that the Messenger of Allāh (ﷺ) said:

مَنْ يُرِدِ اللّٰهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

"Whoever Allāh intends good for, He gives him an understanding (*yufaqihu*) in the religion."[1]

Al-Ājurrī commented: 'This indicates that whoever does not gain an understanding in his religion then there is no good for him.'

If you say: 'What is the description (*ṣifah*) of the one whom Allāh has given understanding (*fiqh*) in the religion in order to be from amongst those who Allāh (the Most Generous) has intended good for?

The Muslim who knows that Allāh has confined the servant [to His servitude] with obligatory acts of worship (*ʿibādāt*). Therefore, a person worships Allāh through those actions as it has been ordered and not as one desires. Rather, a person worships Him with

[1] Ibn Mājah, #220 and Tirmidhī, #2645.
It was ruled ṣaḥīḥ by al-Albānī, *Silsilah Aḥādīth al-Ṣaḥīḥah*, #1194.

knowledge (*'ilm*) that has been bestowed upon them. As a result, an individual pursues knowledge in order to know how to worship Allāh, by way of performing religious duties (*adā' farā'id*) and to avoid His prohibitions (*ijtināb mahārim*); for example, *taḥarah*, its obligations (*farā'id*) and its voluntary acts (*sunnah*), what invalidates it, as well as what is acceptable. Having knowledge of the five prayers to Allāh (the Most High) during the day and night. This is accompanied by the way one performs them. In addition to this, there is the knowledge of *zakah* and what is obligatory regarding the fulfillment of Allāh's rights upon a person. The knowledge of fasting and *ḥajj,* when are they obligatory. And, when they become an obligation, what are the rulings and how are they performed. Moreover, striving in the way of Allah in times of war, when is it compulsory and what are from its rulings that one must adhere to. The knowledge of earning gains, what is lawful from it and unlawful in order to take the lawful and to avoid the unlawful with knowledge.

This is the servant that knows the obligatory and non-obligatory matters which their daily life revolves around. In addition to that, this person shows kindness towards parents and knows the prohibition of being undutiful towards them. They keep family ties and know the prohibition of severing them. They understand the importance of preserving the limbs that Allah has blessed them with, this is a trust that Allah has placed upon the person to take care of the body in accordance with what Allah has ordered, in order to preserve [and fulfil the rights of] the bodily limbs. This knowledge is numerous and is lengthy in explanation. It is, therefore, necessary to seek and act upon knowledge.

Know, may Allāh have mercy upon you, about what the Prophet (ﷺ) has urged you to do, so that you may achieve goodness.

ḤADĪTH TWO

"Seek Knowledge before it is Seized and Lifted..."

On the authority of Abū Umāmah al-Bahlī (*raḍiyAllāhu ʿanhu*) who said that the Messenger of Allāh (ﷺ) said:

عَلَيْكُمْ بِالْعِلْمِ قَبْلَ أَنْ يُقْبَضَ ، وَقَبْلَ أَنْ يُرْفَعَ ثُمَّ جَمَعَ بَيْنَ أُصْبُعَيْهِ الْوُسْطَى وَالَّتِي تَلِي الإِبْهَامَ ، ثُمَّ قَالَ : الْعَالِمُ وَالْمُتَعَلِّمُ شَرِيكَانِ فِي الأَجْرِ ، وَلَا خَيْرَ فِي النَّاسِ بَعْدُ

"Seek knowledge (*ʿilm*) before it is seized and lifted. Then he joined his middle, index finger and his thumb. At that time, he (ﷺ) said the scholar (*al-ʿālim)* and the person who seeks knowledge (*al-mutaʿallim*) both share in the reward (*ajr*). There is not a better well-being in the people after this."[1]

Al-Ājurrī commented: 'May Allāh have mercy on me and you.

[1] Ibn ʿAbdu'l-Barr in *Jāmiʿ al-Bayān al-ʿIlm*, #137 and Ibn Mājah, #228. al-Albānī has ruled this ḥadīth as ḍaʿīf.

Observe what the Prophet (ﷺ) addressed you with. He (ﷺ) encouraged you to seek knowledge before the scholars die. Therefore, know that the diminishing of knowledge is by the death of its people. For that reason, the Prophet (ﷺ) informed you that the good is in the person who seeks knowledge and the one who teaches it. Whoever is not from among one of these two people then there is no good for him.

Grasp this and seek knowledge, it will remove ignorance *(jahl)* from you. Worship Allāh with this knowledge desiring His greatness. Indeed it is an obligation upon you based on his (ﷺ) saying:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

"Seeking knowledge is an obligation on every Muslim."[2]

And in addition to this His (ﷺ) statement: "Seek knowledge even if [it is] in China."[3]

[2] This ḥadīth is ḥasan ṣaḥīḥ

[3] (TN) It was declared mawḍū' by Suyūṭī and he spoke about this ḥadīth in his book *al-Lalī' al-Maṣnū'ah fī Aḥādīth Mawḍū'āt*, 1/193. He mentioned that Ibn 'Adī, Bayhaqī in *Shu'ab al-Īmān*, and Ibn 'Abdu'l-Barr narrated this ḥadīth. Ibn Ḥibbān said: 'This ḥadīth is bāṭil *la asl la hu* (fabricated and has no origin)'.end of Suyūṭī's point.

ḤADĪTH THREE

"Actions are by Intentions..."

On the authority of 'Umar Ibn al-Khaṭṭāb (*raḍiyAllāhu 'anhu*) who said that the Messenger of Allāh (ﷺ) said:

إِنَّمَا الأَعْمَالُ بِالنِّيَّةِ ، وَإِنَّمَا لِامْرِئٍ مَا نَوَى ، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللهِ وَرَسُولِهِ ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوِ امْرَأَةٍ يَتَزَوَّجُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ

> "Actions are [judged] by intentions (*niyyah*). And every person will get that which he intended. So whoever intended to migrate for Allāh and His Messenger then his migration (*hijrah*) is for Allāh and His messenger. And whoever intended to migrate for some worldly gain or to marry a woman then his migration is for that which he intended."[1]

Al-Ājurrī commented: 'May Allāh have mercy upon us and you.

[1] Bukhārī, #1, Muslim, #1907, Abū Dāwūd, #2201, Tirmidhī, #1647, Nāsa'ī, 1/59 and others

This ḥadīth is a foundation (*aṣl*) from the principles of Islām (*uṣūl al-dīn*). It is not permissible for any Muslim to perform any duty that Allāh has made incumbent upon them or to draw nearer to Him by means of obligatory acts except with a sincere (*khāliṣa*) and truthful intention (*niyyah al-ṣādiqa*). This action should be free from showing off (*riyā'*) and the desire of fame (*sumā'*). Instead, it should be performed only seeking Allāh's reward. Furthermore, this action (*'aml*) should be free of prescribing partners with Allāh, because Allāh only accepts actions, which are done sincerely for His sake regardless of any reward in this life. The scholars did not differ concerning this point.

If you were to ask what this ḥadīth means in regards to the migration (*ḥijrah*), it would be said to you: 'When the Prophet (ﷺ) made *ḥijrah* from Makkah to Medīnah, making *ḥijrah* was made obligatory upon the entire Muslim community . All of the Muslims residing in Makkah had to migrate and leave their families, close relatives and homes behind. They performed this act desiring Allāh's face (sincerely for His sake) and nothing else. Allāh praised the people who performed the *ḥijrah* with this description in more than one verse in the Qur'ān. To the contrary, Allāh criticised the people who stayed behind without a valid excuse. The excuse for the person who did not perform *ḥijrah* was his inability to do so.

A man left Makkah with the outward appearance of performing *ḥijrah*. The road he was travelling was crowded and his intention was not for Allāh and His Messenger. Rather his intent was to marry a woman who migrated before him. This person wanted to marry this woman and achieve some worldly gain, so he was not considered to be among the ones who migrated (*muhajirūn*). Even though he travelled from his homeland and the road was crowded

with people, his intention was different from the intention of the *muhājirūn.* Their goal was to please Allāh and His Messenger while his goal was to marry Umm Qays. For this reason he was named Muḥajir Umm Qays and Allāh knows best.'

ḤADĪTH FOUR

"Islām has been Built upon Five..."

On the authority of Ibn 'Umar (*raḍiyAllāhu 'anhumā*) who said that the Messenger of Allāh (ﷺ) said:

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ : شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ، وَإِقَامِ الصَّلَاةِ ، وَإِيتَاءِ الزَّكَاةِ ، وَصَوْمِ شَهْرِ رَمَضَانَ ، وَحَجِّ الْبَيْتِ

> "Islām has been built upon five (pillars): testifying that there is none worthy of worship except Allāh and that Muḥammad is the Messenger of Allāh, the establishing of the prayer, paying the *zakah*, fasting the month of ramaḍān and making the pilgrimage to the House."[1]

Al-Ājurrī commented: 'If you understand the meaning of this ḥadīth then you will have understanding of the religion, if Allāh wills.'

[1] Bukhārī, 1/47, Muslim, #45, Tirmidhī, #2609 and others

Know the value of the first command the Prophet (ﷺ) was sent with. This command was the order to call the people to the *shahādah*, there is none worthy of worship except Allāh and that Muḥammad is the Messenger of Allāh. Whoever says the *shahādah* sincerely (*ṣādiqān*) from his heart (*qalb*) and dies upon that will enter Paradise (*jannah*). After the people accepted the *shahādah*, the prayer was made an obligation upon the Muslims. The Muslims established the [five daily] prayers, then made *ḥijrah* to Medīnah. After the *ḥijrah*, other acts of worship were made obligatory on them in stages. Whenever an obligation was placed on them, they would accept it, like the obligations of fasting during the month of Ramaḍān and the payment of *zakah*. After those two requirements were established, *ḥajj* was made obligatory for the person who has the ability to perform it. So when they believed in these duties and carried them out, Allāh said,

ٱلۡيَوۡمَ أَكۡمَلۡتُ لَكُمۡ دِينَكُمۡ
وَأَتۡمَمۡتُ عَلَيۡكُمۡ نِعۡمَتِي وَرَضِيتُ لَكُمُ ٱلۡإِسۡلَٰمَ دِينٗاۚ

"This day I have perfected for you your religion and completed My favour upon you and have approved for you Islām as religion"

[*al-Māi'dah* (5): 3]

The Prophet (ﷺ) said:

بُنِيَ الإِسْلَامُ عَلَى خَمْسٍ

"Islām has been built upon five."

Whoever abandons an obligation from these five duties has denied and disbelieved in all of the five pillars. Because of his denial (*juhd*) and disbelief (*kufr*), *tawḥīd* does not benefit this person.

The Prophet (ﷺ) said:

بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ تَرْكُ الصَّلَاةِ ، فَمَنْ تَرَكَ الصَّلَاةَ فَقَدْ كَفَرَ

> "Between the servant and disbelief (*kufr*) is the abandonment of the prayer. Whoever leaves off the prayer has disbelieved (*kafar*)."[2]

Ibn Mas'ūd (*raḍiyAllāhu 'anhu*) said: 'Allāh has likened *zakah* with *ṣalah* [prayer]. The person who does not pay *zakah* then there is no *ṣalah* for him."

After the Prophet (ﷺ) demise, the people of Yamamah quit paying *zakah*. The people of Yamamah said: 'We will pray and fast but we will not pay *zakah* on our wealth.' Abū Bakr (*raḍiyAllāhu 'anhu*) and all of the Companions fought the people of Yamamah until they killed some of them and others were placed in prison. Abū Bakr (*raḍiyAllāhu 'anhu*) said: 'You bear witness that your causalities are in the Fire and ours are in Paradise.' All of this took place because Islām is [built on] five pillars and some of the pillars are not accepted without the performance of the others. I advise you to strongly understand this point!

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[2] Muslim #134, Abū Dāwūd #4678 and Tirmidhī #2620.

[TN] in the text of the ḥadīth found in Muslim the word *'shirk'* is added before the abandonment of prayer.

ḤADĪTH FIVE

"The first person who spoke about the *Qadr* in Baṣrah..."

It is narrated on the authority of Yaḥyā ibn Yamur that the first man who discussed *Qadr* in Baṣrah was Maʿbad al-Juhanī. I [Yaḥyā] along with Ḥumayd ibn ʿAbdu'l-Raḥmān al-Ḥimyarī set out for pilgrimage or ʿUmrah and said: 'If it should so happen that we come into contact with anyone of the Companions of the Messenger of Allāh (ﷺ), we shall ask him about what is being talked about concerning *Qadr*.'

Unexpectedly, we came across ʿAbdullāh ibn ʿUmar ibn al-Khaṭṭāb while he was entering the *masjid*. I and my friend surrounded him. One of us was on his right side and the other stood on his left. I expected that my friend would authorise me to speak [for both of us].

Therefore, I said: 'O Abū ʿAbdu'l-Raḥmān [ʿAbdullāh ibn ʿUmar], there have appeared some persons in our land who recite the Qur'ān and pursue knowledge.' Then, after ex-

plaining their affairs, I said: 'They claim that there is no such thing as Divine Decree and all events are new [to everyone, including Allāh].' '[ʿAbdullāh ibn ʿUmar] then said: 'When you happen to meet such persons, tell them that I have nothing to do with them and they have nothing to do with me. And, verily, they are in no way responsible for my belief.' ʿAbdullāh ibn ʿUmar then swore by Allāh and said: 'If any of them [who does not believe in Divine Decree] had with him gold equal to the bulk of the Mountain of Uhud and then he should spend it [in the way of Allāh], Allāh would not accept that from him unless he affirms his faith in Divine Decree (*qadr*).'

He then said: 'My father ʿUmar ibn al-Khaṭṭāb told me that:

بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ طَلَعَ عَلَيْنَا
رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لَا يُرَى عَلَيْهِ
أَثَرُ السَّفَرِ ، وَلَا يَعْرِفُهُ أَحَدٌ مِنَّا حَتَّى جَلَسَ إِلَى نَبِيِّ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ
عَلَى فَخِذَيْهِ ثُمَّ قَالَ :

'One day while we were sitting with the Messenger of Allāh (ﷺ), there came before us a man with extremely white clothing and extremely black hair. There were no signs of travel on him and none of us knew him. He [came and] sat next to the Prophet (ﷺ). He supported his knees up against the knees of the Prophet (ﷺ) and put his hands on his thighs.

يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ ، وَمَا الْإِسْلَامُ ؟

قَالَ : أَنْ تَشَهَّدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ، وَتُقِيمَ الصَّلَاةَ ، وَتُؤْتِيَ الزَّكَاةَ ، وَتَصُومَ شَهْرَ رَمَضَانَ ، وَتَحُجَّ الْبَيْتَ إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا

قَالَ : صَدَقْتَ قَالَ فَعَجِبْنَا أَنَّهُ يَسْأَلُهُ وَيُصَدِّقُهُ

قَالَ : فَأَخْبِرْنِي عَنِ الْإِيمَانِ

قَالَ : أَنْ تُؤْمِنَ بِاللَّهِ ، وَمَلَائِكَتِهِ ، وَكُتُبِهِ ، وَرُسُلِهِ ، وَالْيَوْمِ الْآخِرِ ، وَالْقَدَرِ خَيْرِهِ وَشَرِّهِ

قَالَ : صَدَقْتَ

قَالَ : فَعَجِبْنَا أَنَّهُ يَسْأَلُهُ وَيُصَدِّقُهُ

قَالَ : فَأَخْبِرْنِي عَنِ الْإِحْسَانِ

قَالَ : أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

قَالَ : صَدَقْتَ

قَالَ : فَأَخْبِرْنِي عَنِ السَّاعَةِ

قَالَ : مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ

قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ : فَلَبِثْتُ ثَلَاثًا ،

ثُمَّ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : يَا عُمَرُ هَلْ تَدْرِي مَنِ السَّائِلُ ؟

فَقُلْتُ : اللهُ وَرَسُولُهُ أَعْلَمُ
قَالَ : فَإِنَّهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ ، أَتَاكُمْ يُعَلِّمُكُمْ أَمْرَ دِينِكُمْ

He said: "O Muḥammad, tell me about *Islām*."
The Messenger of Allāh (ﷺ) said: "Islām is to testify that there is none worthy of worship except Allāh and that Muḥammad is the Messenger of Allāh, to establish the prayers, to pay the *zakat*, to fast [the month of Ramaḍān], and to make the pilgrimage to the House if you have the means to do so."
He said: "You have spoken truthfully [or correctly]."
We were amazed that he asks the question and then he says that he had spoken truthfully. He said: "Tell me about *īmān*."
He [the Messenger of Allāh (ﷺ)] responded: "It is to believe in Allāh, His angels, His books, His messengers, the Last Day and to believe in the Divine Decree, [both] the good and the evil thereof."
He said: "You have spoken truthfully."
He said: "Tell me about *al-Iḥsān*."
He [the Prophet] answered: "It is that you worship Allāh as if you see Him. And even though you do not see Him, [you know] He sees you."
He said: "Tell me about the time of the Hour."
He [the Prophet (ﷺ)] answered: "The one being asked does not know more than the one asking."
He said: "Tell me about its signs."
He answered: "The slave-girl shall give birth to her master, and you will see the barefooted, scantily-clothed,

> destitute shepherds competing in constructing lofty buildings."
> Then he went away. I stayed for a long time.
> Then he [the Prophet (ﷺ)] said: "O 'Umar, do you know who the questioner was?"
> I said: "Allāh and His Messenger know best."
> He said: "It was [the Angel] Jibrīl who came to teach you your religion."[1]

Al-Ājurrī commented: 'May Allāh shower mercy on me and you. Know that the Prophet (ﷺ) taught you your religion in this ḥadīth. Indeed Jibrīl (*'alayhi-salām*) only questioned the Prophet (ﷺ) in the presence of his Companions only desiring to teach them the affairs of their religion. It is important for the Muslims to know the matters of their religion. As for Jibrīl's question about Islām, we previously explained its meaning in the ḥadīth before this one.

Now as for *īmān*, then it is a duty for every Muslim to believe in Allāh, all of the angels, and all of the Books that Allāh sent to His messengers. In addition to this, it is an obligation for every Muslim to believe in every single one of the Prophets, the resurrection after death, Paradise (*jannah*) and Hellfire (*jahanam*). Moreover, every Muslim has to possess belief in that which has been reported in authentically reported in the Sunnah and reports of the Salaf.

Likewise, the belief in the *al-Ṣirāt* (the Bridge), *al-Mīzān* (the Balanced), *al-Hawd* (the Pond), *al-Shāfa'ah* (the Intercession), the punishment in the grave, and the people who will exit the Hell-fire

[1] Muslim, #8, Tirmidhī, #2610, Abū Dāwūd, #4695, al-Nasa'ī, 8/97 and others on the authority of 'Umar ibn al-Khaṭṭāb (*raḍiyAllāhu 'anhu*). Bukhārī, 1/106, 115, Muslim, #9 and others on the authority of Abū Hurayrah (*raḍiyAllāhu 'anhu*).

and enter Paradise, the Last Hour[2] and other things of which the people of truth believe from the people of knowledge and which the people of desires, *bid'ah* and misguidance reject.

The Prophet (ﷺ) has warned his *ummah* about these types of people. Along with this, the Prophet's (ﷺ) Companions, the *tabi'ūn* and the scholars of *Ahlu'l-Sunnah* have warned us from the people of desires, innovation and misguidance.

Every Muslim has to believe in the *Qadr*, its good and bad.[3] Every Muslim should disassociate himself from those people who deny the *Qadr* (its good and bad things that befall them), just like Ibn 'Umar (*raḍiyAllāhu 'anhu*) disassociated himself from similar people.

As for Jibril's question *"Tell me about al-Iḥsān"*, the Prophet (ﷺ) replied: *"It is that you worship Allāh as if you see Him. And even though you do not see Him, [you know] He sees you."* Be conscious that whoever worships Allāh sincerely knows that Allāh is aware of their actions. Allāh knows that which is inward and outward from the servant, matters which the servant conceals or displays. Allāh knows that which you intend for Him and other than Him. He knows the fraud of the eyes, and all that the breasts conceal.

Allāh is very well aware of your condition, so beware! Whoever maintains this in his heart and is conscious of this, [truly] fears Allāh. Then this person fears Allāh and worships Him as he has

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[2] [Publishers Note] See 'A textbook on orthodox Sunni creed - *The Creed of al-Wāsiṭiyyah',* p86-91, published by Dār as-Sunnah Publishers, Birmingham, UK,1st ed 2009, for a detail discussion.

[3] See Apendix One of this book p70-79 for a detail discussion on *al-Qadr* (the Divine Decree)

been ordered. If you become heedless of this then take into account that Allāh sees you and to Him you will return, then He will inform you about that which you used to do. Take heed of the negligence in your heart and worship Allāh as you have been commanded and not as you desire. Seek assistance in Allāh and hold on to His rope. The rope of Allāh does not part from the person who resorts to it. This rope guarantees guidance to whoever holds on to it towards the straight path.

ḤADĪTH SIX

"Verily the Creation of Each One of You is Brought Together in his..."

On the authority of ʿAbdullāh ibn Masʿūd (*raḍiyAllāhu ʿanhu*) who said: 'The Messenger of Allāh (ﷺ) is the truthful and the [one who we] believed [in], narrated to us:

إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ لَيْلَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ مَلَكًا فَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ: فَيَكْتُبُ عَمَلَهُ وَأَجَلَهُ وَرِزْقَهُ وَشَقِيٌّ أَمْ سَعِيدٌ، ثُمَّ يَنْفُخُ فِيهِ الرُّوحَ فَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلَ النَّارِ، وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلَ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلَهَا

> "Verily, each of you is brought together in his mother's abdomen for forty days in the form of a drop of fluid. Then it is a clinging object for a similar [period]. Thereafter, it is a lump looking like it has been chewed for a similar [period]. The angel is then sent to him and he breathes into him the spirit. He is also commanded to issue four decrees: to record his sustenance, his life span, his deeds and [whether he will be] unhappy [by entering Hell] or happy [by entering Paradise]. [I swear by Allāh, other than Whom there is no God], certainly, one of you will definitely perform the deeds of the people of Paradise until there is not between him and Paradise except an arm's length and then what has been recorded will overtake him and he shall perform the deeds of the people of Hell and enter it. And, certainly, one of you will definitely perform the acts of the people of Hell until there is not between him and Hell except an arm's length and then what has been recorded will overtake him and he shall perform the deeds of the people of Paradise and enter it.'"[1]

O questioner, it is necessary for you to know that Allāh has already decided the servants' provisions. Every servant takes his just due. It does not increase nor does it decrease from what has been decreed. In addition to this, the servant's lifespan has already been decided. Nobody exceeds his duration nor does he lessen it before its fixed time. Allāh has written the good and bad deeds that the servant will perform. Moreover, Allāh has written

[1] Bukhārī, #417, Muslim, #2643, Abū Dāwūd, #2643, Tirmidhī, #2138, Nāsa'ī, 7/29 and others

whether he is from those who are happy or unhappy. Therefore, every servant of Allāh proceeds towards the affair that has been decided for him. Belief in this is an obligation (*wājib*) and whoever does not believe in this is a disbeliever.

HAḌĪTH SEVEN

"There is Not a Single Soul from among You except his Place has been Written in either Paradise or Hell..."

On the authority 'Alī Ibn Abī Ṭālib (*raḍiyAllāhu 'anhu*) who said:

كُنَّا فِي جَنَازَةٍ فِي بَقِيعِ الْغَرْقَدِ قَالَ : فَأَتَانَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَعَدَ وَقَعَدْنَا حَوْلَهُ، وَمَعَهُ مِخْصَرَةٌ، فَنَكَسَ رَأْسَهُ فَجَعَلَ يَنْكُتُ بِمِخْصَرَتِهِ، ثُمَّ قَالَ : مَا مِنْكُمْ مِنْ نَفْسٍ مَنْفُوسَةٍ إِلَّا وَقَدْ كُتِبَ مَكَانُهَا مِنَ الْجَنَّةِ وَالنَّارِ، وَإِلَّا وَقَدْ كُتِبَتْ شَقِيَّةً أَوْ سَعِيدَةً فَقَالَ رَجُلٌ : يَا رَسُولَ اللهِ أَفَلَا نَتَّكِلُ عَلَى كِتَابِنَا وَنَدَعُ الْعَمَلَ، فَمَنْ كَانَ مِنَّا مِنْ أَهْلِ السَّعَادَةِ فَسَيَصِيرُ إِلَى عَمِلِ أَهْلِ السَّعَادَةِ، وَمَنْ كَانَ مِنَّا مِنْ أَهْلِ الشَّقَاءِ فَسَيَصِيرُ إِلَى عَمِلِ أَهْلِ الشَّقَاوَةِ؟ فَقَالَ : اعْمَلُوا، فَكُلٌّ مُيَسَّرٌ لِعَمَلِهِ، أَمَّا أَهْلُ السَّعَادَةِ فَيُيَسَّرُونَ لِعَمَلِ أَهْلِ السَّعَادَةِ، وَأَمَّا أَهْلُ الشَّقَاوَةِ فَيُيَسَّرُونَ لِعَمَلِ أَهْلِ الشَّقَاوَةِ ثُمَّ قَرَأَ

'We were accompanying a funeral procession in *Baqī'-al-Gharqad.* The Prophet (ﷺ) came to us and sat and we sat around him. He had a small stick in his hand, then he lowered his head and started scraping the ground with the stick.

He then said: "There is none among you, nor any person created, but has a place either in Paradise or in Hell assigned for him and it is also determined for him whether he will be among the blessed or wretched."

A man said: 'O Allāh's Messenger! Should we not depend on what has been written for us and leave the deeds, as whoever amongst us is blessed will do the deeds of a blessed person, and whoever amongst us is wretched, will do the deeds of a wretched person?'

The Prophet (ﷺ) said: "The good deeds are made easy for the blessed, and bad deeds are made easy for the wretched."

Then he recited the verses:

"As for he who gives [to others] and fears Allāh, and believes in the best [reward]. We will ease for him the path towards [ultimate] ease. But as for he who withholds and considers himself free of need. And denies the best [reward], We will ease for him the path towards difficulty." [*al-Layl* (92): 5-10]."[1]

Al-Ājurrī commented: 'May Allāh have mercy upon you. Know

[1] Recorded by Abū Dāwūd, #4607, Tirmidhī, #2678, Ibn Mājah, #42, #43, Darāmī, 1/44, Ḥākim, 1/95, Bayhaqī, 10/114, *Munāqib al-Shafi'ī*, 1/11, Aḥmad, 4/162-167, Ibn Ḥibbān, #5, al-Baghawī, #102 and others.

This ḥadīth has been ruled as ṣaḥīḥ by Ḥākim and al-Albānī.

that belief in this aspect of the *Qadr*[2] is an obligation. The servant of Allāh has been ordered to be obedient to Allāh, and has been ordered to refrain from disobedience and what has been prohibited.

Allāh grants success in obedience to whomever He loves and He decrees disobedience on the person He desires without wronging them.

يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ

> He allows to go astray whom He wills and He guides whom He wishes.

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ

> He will not be asked about that which he did, but rather they will be asked about their deeds.

The most beloved to Allāh from His servants are the obedient and the one who orders obedience. This is by the success that Allāh grants His servants. Allāh has rebuked the servants from disobedience. He has intended for His creation to hate disobedience and not to order it.

This is the path of the people of knowledge from the Companions, the *Tabi'īn* and whoever follows them in good among the leaders of the Muslims.

Ibn 'Abbās (*raḍiyAllāhu 'anhumā*) said: "The *Qadr* is the structure (*niẓām*) of *Tawḥīd*. Whoever believes in Allāh and in *Qadr*, then this belief is the trustworthy stronghold (*'aurwa al-wuthqā*) that will never break. And, whoever believes in Allāh and not in *Qadr*, then this person's disbelief in the *Qadr* has decreased his *Tawḥīd*."

[2] See Apendix One of this book p.172 for a detail discussion on *al-Qadr* (the Divine Decree)

ḤADĪTH EIGHT

"Verily this is a Farewell Speech, so what do you Instruct us?..."

On the authority of both 'Abdu'l-Rahmān ibn 'Amr al-Sulamī and Ḥujr ibn Ḥujr al-Kalāʿī said:

دَخَلْنَا عَلَى الْعِرْبَاضِ بْنِ سَارِيَةَ وَهُوَ مِنَ الَّذِينَ نَزَلَ فِيهِمْ **{وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ}** الْآيَةُ ، دَخَلُوا عَلَيْهِ وَهُوَ مَرِيضٌ قَالَ : فَقُلْنَا لَهُ : إِنَّا جِئْنَاكَ زَائِرِينَ وَعَائِدِينَ وَمُقْتَبِسِينَ ، فَقَالَ عِرْبَاضٌ : إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى بِنَا صَلَاةَ الْغَدَاةِ ، ثُمَّ أَقْبَلَ عَلَيْنَا فَوَعَظَنَا بِمَوْعِظَةٍ بَلِيغَةٍ ذَرَفَتْ مِنْهَا الْعُيُونُ ، وَوَجِلَتْ مِنْهَا الْقُلُوبُ ، فَقَالَ قَائِلٌ : يَا رَسُولَ اللَّهِ إِنَّ هَذِهِ لَمَوْعِظَةُ مُوَدِّعٍ ، فَمَا تَعْهَدُ إِلَيْنَا ؟ قَالَ : أُوصِيكُمْ بِتَقْوَى اللَّهِ ، وَالسَّمْعِ وَالطَّاعَةِ ، وَإِنْ كَانَ عَبْدًا حَبَشِيًّا ، فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ بَعْدِي سَيَرَى اخْتِلَافًا كَثِيرًا ، فَعَلَيْكُمْ بِسُنَّتِي

وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ ، عُضُّوا عَلَيْهَا بِالنَّوَاجِذِ ، وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ ، فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ ، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ

'We went to visit al-'Irbād ibn Sāriyah (*raḍiyAllāhu 'anhu*). He is from among those that the verse:

"Nor [is there blame] upon those who, when they came to you [O Prophet with the request] that you might provide them mounts, you said: 'I cannot find anything for you to ride upon."' [*al-Taubah* (9): 92]

was revealed about. When we visited him, he was sick. Thus, we said to 'Irbād: 'We have come as visitors and seekers of knowledge.' 'Irbād said: 'The Prophet (ﷺ) lead us in *fajr* prayer, then turned towards us after he finished. Subsequently, He delivered an admonition that made our hearts fearful and our eyes tearful. A person said: 'O Messenger of Allāh, it is as if it were a farewell admonition, so advise us.' He said: "I advise you to have *taqwā*[1] of Allāh and to listen and obey even

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[1] The word *taqwā* is a derivative of the word *'ittaqā'* from the root word *'waqā'*, which means, 'he protected himself from that which harms him.' Essentially, this is what *taqwā* is - a protection from that which harms the self.

Ḥasan al Basrī, (*raḥimaullāh*) said: 'The ones who have *taqwā* protect themselves from what Allāh has prohibited and act upon what He has commanded. *Taqwā* remains with them until they forsake many *ḥalāl* things fearing that they could be *ḥarām*.'

Abū'l-Dardā, (*raḍiyAllāhu 'anhu*) said: 'The complete form of *taqwā* is to fear

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if a slave is a leader over you. Certainly, the one who will live among you will see lots of differences. So stick to my Sunnah and the Sunnah of the right-principled and rightly-guided successors. Bite onto that with your molar teeth. And avoid newly-introduced matters. Verily, every heresy is a going astray.'"[2]

Al-Ājurrī commented: 'There is an abundance of knowledge

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Allāh so much that one begins to fear Him from the potential sin, as a mustard seed and until one leaves what might be *ḥalāl* in the fear that it could be *ḥarām* based on the verse, So whoever does an atom's amount of good, he will see it; and whoever does an atom's amount of evil, he will see it.' So do not prohibit any goodness and act upon goodness. Do not underestimate any evil and protect yourself from it.'

Abū Hurayrah (*raḍiyAllāhu ʿanhu*) was asked about *taqwā* so he asked the questioner whether he had trodden a thorn infested path. The man said he did. Abū Hurayrah asked him how he walked on it. The man said: 'When I saw a thorn, I kept away from it because I might be pricked by it.' Abū Hurayrah (*raḍiyAllāhu ʿanhu*) said, 'That is exactly what means (to take actions to avoid sins).'

Ibn Rajab said: 'The essence of *taqwā* is to make a shield (which guards) against Allāh's anger and punishment. That shield is to obey His commandments and abstain from His prohibitions...' *Jāmiʿ ul-ʿUlūm al-Ḥikām:* [190/191].

The *tābiʿī* Ṭalq ibn Ḥabīb said: '*Taqwā* (piety) is that you act in obedience to Allāh, and hope in His mercy, upon a light from Him; and *taqwā* is leaving acts of disobedience to Allāh out of fear of Him, upon a light from Him.' Related by Ibn Abī Shaybah in *'Kitāb ul-Īmān'*, #99 and it was declared *Ṣaḥīḥ* by Shaykh al-Albānī.

For a detail discussion on *taqwā* and its many benefits please refer to the book, *'The Benefits of Fearing Allāh of al-ʿUthaymīn'* published by Dār as-Sunnah Publishers 2010.

[2] Recorded by Abū Dāwūd, #4607, Tirmidhī, #2678, Ibn Mājah, #42, #43, Darāmī, 1/44, Ḥākim, 1/95, Bayhaqī, 10/114, *Munāqib al-Shafiʿī*, 1/11, Aḥmad, 4/162-167, Ibn Ḥibbān, #5, al-Baghawī, #102 and others.

This ḥadīth has been ruled as ṣaḥīḥ by Ḥākim and al-Albānī.

found in this ḥadīth. Every Muslim needs this knowledge and should not be ignorant concerning it. From the knowledge of this ḥadīth is the Prophet (ﷺ) ordered the Companions with that which Allāh ordered them with *taqwā*. Nobody knows about the fear of Allāh except by knowledge. Some of the rulers have said: 'How can someone be God-fearing and he does not know about that which he fears?'

'Umar Ibn al-Khaṭṭāb (*raḍiyAllāhu 'anhu*) said: 'No one conducts business in our marketplaces except the person that has an understanding of his religion. Otherwise he devours *riba* [Interest].'

Al-Ājurrī further says: 'It is incumbent on every Muslim to fear Allāh in His obligations and prohibitions.'

Also from the knowledge of this ḥadīth is that the Prophet (ﷺ) commanded his Companions to hear and obey every leader that has authority over them, whether he is a black slave or non black slave. There is no obedience except in that which is good. As a result, the Messenger of Allāh (ﷺ) taught his Companions that there will befall much differing among the people. He ordered them to stick to his Sunnah and the the sunnah of the right-principled and rightly-guided successors. The Prophet (ﷺ) exhorted his Companions to stick to his Sunnah with a strong adherence. This is similar to a person who bites down on something with his molar teeth not wanting it to slip away from him.

It is compulsory for every Muslim to follow the Messenger of Allāh's (ﷺ) Sunnah, and he should not do any actions except by his Sunnah and the Sunnah of the right-principled and rightly-guided successors: Abū Bakr, 'Umar, 'Uthman and 'Ali (*raḍiyAllāhu*

'anhu).[3] Also, no Muslim should turn away from the sayings of the Prophet's (ﷺ) Companions as their sayings give guidance, if Allāh wills.

[3] Aḥmad #833-871 records that 'Ālī said, 'Should I not inform you of the best of this nation after its Prophet? Abū Bakr.' Then he said, 'Should I not inform you of the best of this nation after Abū Bakr? 'Umar.' The isnād is ḥasan. Aḥmad #922-1030 records that 'Alī said, 'Should I not inform you of the best of this nation after its Prophet? Abū Bakr. The best of this nation after Abū Bakr is 'Umar. After this Allāh placed goodness wherever He wished.' This is ṣaḥīḥ. Many narrations from 'Alī concerning this are recorded by ibn Abī 'Āṣim, *al-Sunnah* #1200-1221.

cf. Albānī, *Ẓilāl al-Jannah* #1200+ and Arna'ūṭ, *Taḥqīq Musnad.*

Bukhārī #3671 records that Muḥammad ibn al-Ḥanafiyyah asked his father ('Alī), 'Which people are best after the Messenger of Allāh (ﷺ)?' He replied, 'Abū Bakr.' He asked, 'Then who?' He replied, "Umar.' He said, 'I feared that he would then say 'Uthman, so I said, "Then you?"' He replied, 'I am just a man amongst the Muslims.'

The author, *Majmū' Fatāwā*, vol. 4, pg. 422 quotes this ḥadīth and states that it is reported via approximately eighty routes from 'Alī.

Ibn 'Umar as recorded by Bukhārī #3655-3698, 'During the time of the Prophet (ﷺ) we would not equate anyone with Abū Bakr, then 'Umar, then 'Uthmān, then we would leave the Companions of the Prophet, not declaring some to be superior to others.' Ibn Abī 'Āṣim #1193 has the additional wording, 'This reached the Prophet (ﷺ) and he did not object.'

cf. Albānī, *Ẓilāl al-Jannah* #1190+ and the author's, *Minhāj al-Sunnah*, vol. 6, pp. 153-154

Khaṭṭābī, *Mā'ālim al-Sunan*, vol. 4, pg. 279, said, 'The explanation of this - and Allāh knows best - is that he was referring to the seniors and elders amongst them, those whom the Messenger of Allāh (ﷺ) would go to for advice when a matter concerned him. At that time 'Alī was still young. Ibn 'Umar did not mean to demean or disregard 'Alī, may Allāh ennoble his face, or to deny his excellence after 'Uthmān, rather his excellence was well known and was not denied by ibn 'Umar or any other Companion. They only differed about whether 'Uthmān came before him: the majority of the Salaf were of the view that 'Uthmān did come before and the majority of the people of Kūfah were of the opinion that 'Alī came before 'Uthmān, may Allāh be pleased with them both.'

Furthermore, from the knowledge of this ḥadīth is that the Prophet (ﷺ) warned his Companions from *bidʿah* [innovation in the religion] and taught them that it is a misguidance.

Thus, every person who does an action or says a word that does not coincide with the Qur'ān, the Prophet's (ﷺ) Sunnah, the sunnah of the right-principled and rightly-guided successors, or the sayings of his Companions (*raḍiyAllāhu ʿanhu*) is a *bidʿah. Bidʿah* is a misguidance and is rejected from the person who says or does it.

Lastly, from the knowledge of this ḥadīth is the statement of ʿIrbāḍ ibn Sāriyah (*raḍiyAllāhu ʿanhu*): "The Prophet (ﷺ) delivered an admonition that made our hearts fearful and our eyes tearful."

Al-Ājurrī commented: 'Make a distinction in this speech. He (ʿIrbāḍ) did not say we cried out and wailed from the speech. In addition to this, he did not say we beat our heads and smacked our chests. Moreover, he did not say we danced and boogied like many of the ignorant people do. They cry out loudly, wail and shake when they hear an exhortatory talk or lecture. All of these acts are from *Shayṭān* playing with them. All such actions are an innovation and misguidance.

It is said to the person that does this: 'Know that the Prophet (ﷺ) is the most truthful in delivering a speech, the most sincere of advisors to his nation (*ummah*), and the most tenderhearted of people. Along with this, his companions are the most softhearted of people and better people than those who come after them. The person with common sense does not doubt this.

The Companions did not wail or moan when the Prophet (ﷺ) addressed them. Also, they did not dance. If any of this was

correct, then they were the most befitting of people to do it in the presence of the Prophet (ﷺ). On the contrary, these actions are a *bidʿah*, false and evil. Pay attention and stick to the Prophet's (ﷺ) Sunnah, the Sunnah of the right-principled and rightly-guided successors and his Companions.

HADĪTH NINE

"The Qur'ān has been Revealed from Seven Doors according to Seven *Aḥruf*..."

On the authority of 'Abdullāh ibn Mas'ūd (*raḍiyAllāhu 'anhu*) who said: 'The Prophet (ﷺ) said:

كَانَ الْكِتَابُ الْأَوَّلُ نَزَلَ مِنْ بَابٍ وَاحِدٍ ، وَعَلَى وَجْهٍ وَاحِدٍ، وَنَزَلَ الْقُرْآنُ مِنْ سَبْعَةِ أَبْوَابٍ ، عَلَى سَبْعَةِ أَحْرُفٍ : زَاجِرٍ، وَآمِرٍ ، وَحَلَالٍ ، وَحَرَامٍ ، وَمُحْكَمٍ ، وَمُتَشَابِهٍ ، وَأَمْثَالٍ، فَأَحِلُّوا حَلَالَهُ ، وَحَرِّمُوا حَرَامَهُ ، وَافْعَلُوا مَا أُمِرْتُمْ ، وَانْتَهُوا عَمَّا نُهِيتُمْ ، وَاعْتَبِرُوا بِأَمْثَالِهِ ، وَاعْمَلُوا بِمُحْكَمِهِ ، وَآمِنُوا بِمُتَشَابِهِهِ ، وَقُولُوا : { آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا}

"The first book came down in one complete chapter in one form. The Qur'ān has been revealed from seven doors according to seven *aḥruf*: restraining, commending, lawful, unlawful, *muḥkam*, *mutashābih*[1], and parables

[1] The scholars have differed concerning the meaning of *muḥkam* and *mutashābih*. Qāḍī Abū Ya'lā has mentioned four opinions in his book *'iddah*. =

(*amthāl*). Therefore, do what you have been commanded and stay away from what you have been prohibited. Also, take a lesson from His parables in the Qur'ān. Act by the *muḥkam* of the book and believe in the *mutashābih*. Say: "We believe in everything from that which is with our Lord."[2]

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1 The *muḥkam* is clear and does not need explanation. The *mutashābih* needs explanation.

2. The *mutashābih* is that which is difficult to comprehend for the layman, but not for the scholars. This is similar to verses that outwardly contradict each other but do not.

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ

"Verily you guide not who you like."
[*al-Qaṣaṣ* (28) 56]

and the verse,

وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٥٢﴾

"Verily, you are indeed guiding (mankind) to the straight path."
[*al-Shurā* (42): 52]

The first verse refers to the success of one's actions and the second refers to a proof and lead to the truth.

3. The *mutashābih* are the letters that are unconnected and found at the beginning of the surahs (i.e. *Alif Lām Mīm*, *Alif Lām Rā*, etc.) The *muḥkam* are letters other than these.

4. The *muḥkam* are the verses of the *ḥalāl*, *ḥarām*, promises, and punishments. The *mutashābih* are the verses of stories and parables. Basically, the *mukḥam* on this opinion are the verses that establish verdicts and the *mutashābih* are the verses that do not.

[2] Ibn 'Abdu'l-Barr in *al-Tamhīd*, 8/275, Taḥāwī in *Muskil Athar*, 4/184, Ibn Jarīr in his *Tafsīr*, 1/30, Ḥākim, 1/553, Ibn Ḥibbān, #1784, Aḥmad, 1/445 and others.

This hadith is not authentic but weak and Allāh knows best

Al-Ājurrī commented: 'May Allāh His shower mercy on you. Acknowledge that it is a duty on you to know that the Qur'ān descended in *Laylatul Qadr* during Ramaḍān to the heavens of the earth to *Bayt al-'Izzah* complete. Then, it came to Muḥammad (ﷺ) in a period of twenty some odd years.

The word *aḥruf* refers to the seven dialects that the Qur'ān was revealed in. The Prophet (ﷺ) used to teach (the Qur'ān) to every tribe that which related to their dialect. It is not suitable for some people to render faulty some recitations over others. To the contrary, it is an obligation for every person who reads in a dialect to stick to it and to memorise it. Also, one should not render faulty the recitation of other than his. Furthermore, the dialect of those recitations should not exceed the *muṣḥaf* of 'Uthmān (*raḍiyAllāhu 'anhu*) [the standard copy of the Qur'ān].

Every Muslim should make that which is allowed *ḥalāl* and that which is prohibited *ḥarām*. Knowledge of this is not obtained, except by the Sunnah. This is because the Sunnah explains what Allāh intends in His commandments and prohibitions for the servants. Did you not hear the verse:

وَأَنزَلْنَآ إِلَيْكَ
ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

> "We revealed to you the message [i.e., the Qur'ān] that you may make clear to the people what was sent down to them and that they might give thought."
>
> [*al-Naḥl* (16):44]

The Prophet (ﷺ) explained to his *ummah* what is *ḥalāl* and *ḥarām* for them. He (ﷺ) explained the obligations placed on them. Therefore, whoever wants to know the *ḥalāl* from the *ḥarām* then

let him adhere to the Sunnah. This is the commandment of Allāh and obedience to His messenger (ﷺ) along with staying away from what which has been prohibited.

Allāh has warned those who opposes this command in His verse:

فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ
عَنْ أَمْرِهِۦٓ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

> "So let those beware who dissent from his [i.e., the Prophet's] order, lest a *fitnah* [bitter trail] strike them or a painful punishment befall them."
>
> [*al-Nūr* (24):63]

Believe in the *mutashābih* verses of the Qur'ān and do not argue or dispute concerning them, as Allāh has warned you about this type of action. In addition to this, take heed from the parables in the Qur'ān and act by the *muḥkam* while believing in all of the Qur'ān. And know that in the Qur'ān there are some verses that have been abrogated (*mansukh*) and verses that have abrogated others (*naskh*). For that reason, ask the people of knowledge about them in the manner to learn and not for the sake of argument or dispute.

Allāh say;

هُوَ
ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَـٰبَ مِنْهُ ءَايَـٰتٌ مُّحْكَمَـٰتٌ هُنَّ أُمُّ ٱلْكِتَـٰبِ
وَأُخَرُ مُتَشَـٰبِهَـٰتٌ ۖ فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَـٰبَهَ
مِنْهُ ٱبْتِغَآءَ ٱلْفِتْنَةِ وَٱبْتِغَآءَ تَأْوِيلِهِۦ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُۥٓ إِلَّا ٱللَّهُ ۗ

> "It is He who has sent down to you, [O Muḥammad], the Book; in it are verses [that are] precise - they are the

foundation of the Book - and others unspecific. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific,seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allāh..."
[*Āl-'Imrān* (3): 7]

Know that Ibn 'Abbās (*raḍiyAllāhu 'anhumā*) said about the *mukḥam* verses in the Qur'ān: "They are *naskh*[3], *mansukh*, *ḥalāl*, *ḥarām*, *ḥudūd*, or that which gives an order and that which we act by, this is what we base our religion on.This is the way of the *fuqāha* [experts in Islāmic Jurisprudence] of the Muslims. As for Allāh's statement

هُنَّ أُمُّ ٱلْكِتَٰبِ

"...they are the foundations of the Book...""
[*Āl-'Imrān* (3): 7][4]

Sa'īd ibn Jubayr said: 'The saying

هُنَّ أُمُّ ٱلْكِتَٰبِ

"...they are the foundations of the Book...""
[*Āl-'Imrān* (3): 7]

Allāh has named it that because it is written in all of the Qur'ān. Mujāhid said: 'As for the verse

[3] [TN] *Naskh* is the changing of an established ruling in the Qur'ān and the Sunnah . i.e. from obligatory to permissible like standing at night. Or like permissible to *ḥarām* similar to drinking intoxicants. *Mansukh*: that which the verdict of the *naskh* pertains to.

[4] Ibn Jarīr in *Tafsīr*, 3/172

وَأُخَرُ مُتَشَٰبِهَٰتٌ

"...and others unspecific..."

[*Āl-'Imrān* (3): 7]

some of the verses confirm others.[5]

[5] Ibn Abī Ḥātim, 2/593.

ḤADĪTH TEN

"The Ten Companions of Paradise..."

On the authority of ʿAbdu'l-Raḥmān Ibn ʿAwf who said: 'The Prophet (ﷺ) said:

أَبُو بَكْرٍ فِي الْجَنَّةِ ، وَعُمَرُ فِي الْجَنَّةِ ، وَعُثْمَانُ فِي الْجَنَّةِ ، وَعَلِيٌّ فِي الْجَنَّةِ ، وَطَلْحَةُ فِي الْجَنَّةِ ، وَالزُّبَيْرُ فِي الْجَنَّةِ ، وَعَبْد الرَّحْمَنِ فِي الْجَنَّةِ ، وَسَعْدٌ وَسَعِيدٌ فِي الْجَنَّةِ ، وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ فِي الْجَنَّةِ

"Abū Bakr is in Paradise: ʿUmar is in Paradise: ʿUthmān is in Paradise: ʿAlī is in Paradise, Ṭalḥah is in Paradise, Zubayr is in Paradise: ʿAbdu'l-Raḥmān is in Paradise, Saʿd ibn Abī Waqaṣ is in Paradise. Saʿīd Ibn Zayd is in Paradise. Abū ʿUbayd Ibn Jarāḥ is in Paradise."[1]

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[1] Tirmidhi, #3747, Nāsa'i in *Fāḍa'il*, #91, Aḥmad, #1675, Abū Yaʿla, #835, Baghwī, 14/ 128 and others.

Al-Albānī and Aḥmad Shakir have ruled this ḥadīth as being ṣaḥiḥ.

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It is a requirement for every Muslim to confirm that the Companions of the Prophet (ﷺ) are in Paradise as being true. If the Muslim confirms these Companions' reward, then he loves them. Any Muslim who loves these Companions and confirms their places in Paradise, then the rest of the Companions are safe from him. Furthermore, the Muslim confirms their caliphate, the first as Abū Bakr, then followed by 'Umar, then followed by 'Uthmān and then followed by 'Ali Ibn Abī Ṭālib (*raḍiyAllāhu 'anhum*). The Prophet (ﷺ) said: "No love for these four Companions is gathered except in the heart of a believer: Abū Bakr, 'Umar, 'Uthmān and 'Ali."[2]

Al-Ājurrī commented: 'May Allāh shower mercy on you. Whoever loves Abū Bakr has established the religion. Whoever loves 'Umar has manifested the clear path. Whoever loves 'Uthman has been illuminated with Allāh's light. Whoever loves 'Ali Ibn Abī Ṭālib has grasped the most trustworthy handhold. Whoever says good things about the Companions of the Messenger of Allāh has been freed from hypocrisy (*nifāq*).'

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Abū Dāwūd #4649-4650 and Tirmidhī #3757 on the authority of Sa'd ibn Zayd that the Messenger of Allāh (ﷺ) said, "Ten are in Paradise: Abū Bakr is in Paradise, 'Umar is in Paradise, 'Uthmān is in Paradise, 'Alī is in Paradise, Ṭalḥah is in Paradise, Zubayr ibn al-'Awām is in Paradise, Sa'd ibn Mālik is in Paradise, 'Abdu'l-Raḥmān ibn 'Awf is in Paradise." Sa'īd ibn Zayd then said, 'If you wish I will name you the tenth,' they said, 'Who is he?' He paused and they asked again so he said, 'He is Sa'īd ibn Zayd.'

Tirmidhī said it was ḥasan and it was ruled ṣaḥīḥ by ibn Ḥibbān #6993-6996.

Tirmidhī #3747 also recorded it on the authority of 'Abdu'l-Raḥman ibn 'Awf and it was ruled ṣaḥīḥ by ibn Ḥibbān #7002.

[Publishers Note] See Apendix Two of this book p.197 for biographical notes on the Ten Promised Paradise. May Allāh join us with them in Paradise.

[2] *Fāḍa'il al-Saḥābah*, #19, #225 of Imām Aḥmad

ḤADĪTH ELEVEN

"Verily Allāh has Chosen Me and has Chosen my Companions..."

On the authority of 'Uwaym Ibn Sā'idah (*raḍiyAllāhu 'anhu*) who said: 'The Prophet (ﷺ) said:

إِنَّ اللَّهَ عَزَّ وَجَلَّ اخْتَارَنِي وَاخْتَارَ لِي أَصْحَابًا ، فَجَعَلَ لِي مِنْهُمْ وُزَرَاءَ وَأَنْصَارًا وَأَصْهَارًا ، فَمَنْ سَبَّهُمْ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ، لَا يَقْبَلُ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ لَا صَرْفًا وَلَا عَدْلًا

"Verily Allāh has chosen me and has chosen my Companions. Allāh has given me from among them leaders, helpers and son-in-law. Whoever curses them, then the curse of Allāh, the angels and all of mankind is upon him. Allāh will not accept from him on the Day of Resurrection any *Ṣarf*[1] or *'Adl*."[2]

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[1] *Ṣarf* has been interpreted in this ḥadīth as repentance and super obligatory acts of worship. *'Adl* has been interpreted in this ḥadīth as *fidyah* (redemption =

Al-Ājurrī commented: 'Whoever hears this and Allāh gives him benefit then he loves them all: The Muhajirīn, the Anṣar, and the Prophet's (ﷺ) son-in-law, whoever the Prophet (ﷺ) married his daughters to and whoever the Prophet (ﷺ) married. Every one of the Prophet's (ﷺ) family members are good, along with each and every one of his wives.

Fear Allāh concerning them and do not curse any one from among them. Do not mention what occurred between them. And if you hear anyone cursing the people from the Prophet's (ﷺ) household or his wives then prevent and admonish him. Afterwards, give him advice. If this person rejects this, then abandon him and do not accompany him. Any Muslim on this methodology, we hope good for them, from Allāh, in this life and in the Hereafter.[3]

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from the omission of certain religious duties by a material donation or a ritual act). *'Adl* has also been inferred as obligatory acts of worship and Allāh knows best.) Taken from *al-Nihayah fi Gharib al-Ḥadīth* by Ibn Āthir p.758.

[2] Ḥākim, #6656 and Ibn Abī 'Āsim in *al-Sunnah*, #1000 have recorded this ḥadīth. The isnād of this ḥadīth is da'īf. 'Abdu'l-Raḥmān ibn Sālim is unknown as Ibn Ḥajr has said in *Taqrib al-Tahthib*, #3868. Shaykh al-Albānī has ruled this ḥadīth as weak in *Silsilah Aḥādith ad-Ḍa'ifah*, #3036.

[3] Imām Aḥmad, *Usūl al-Sunnah*, pg. 5, said, 'Whoever disparages a single one of the Companions of the Messenger of Allāh (ﷺ), or dislikes him on account of something he did, or mentions his faults, is an innovator. (He remains so) until he invokes Allāh's mercy on them, every single one, and until his heart becomes faithful and at rest with them.' cf. ibn Abī Ya'lā, *Ṭabaqāt al-Ḥanābilah*, vol. 1, pg. 245. The author, *al-Sārim al-Maslūl*, vol. 3, pg. 1085 mentions that *Ahlu'l-Sunnah* 'are agreed that the obligation (with respect to the Companions) is to praise them, seek forgiveness for them, invoke mercy on them, to be pleased with them, to love them, show allegiance to them, and to reprimand those who speak evilly of them.'

HAḌĪTH TWELVE

"Faith is Speech of the Tongue, Actions..."

On the authority of 'Alī Ibn Abī Ṭālib (*raḍiyAllāhu 'anhu*) who said: 'The Prophet (ﷺ) said:

الْإِيمَانُ قَوْلٌ بِاللِّسَانِ ، وَعَمَلٌ بِالْأَرْكَانِ ، وَيَقِينٌ بِالْقَلْبِ

> "Faith is speech of the tongue (*qawl bi'l-lisān*), actions according to the pillars (*'amal bi'l-arqān*), and certainty in the heart (*yaqīn bi'l-qalb*)."[1]

Al-Ājurrī commented: 'This ḥadīth has an enormous principle regarding belief, which the past and present scholars of the Muslims upheld.[2] It also concurs with the Qur'ān and no one opposes

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[1] This ḥadīth has been recorded by Ibn Mājah, #65 and Khaṭīb al-Baghdādī in his *Tarīkh*, 11/ 47. This ḥadīth has been ruled as being fabricated by scholars like Ibn Jawzī and al-Daruquntī. 'Abdu'l-Salām Ibn Ṣāliḥ al-Khurasānī is in the isnād. He has been accused of forging ḥadīth. *Al-Mughnī fī Ḍu'afah*, #3694.

[2] Imām Shāfi'ī said, 'The Companions and the Successors after them whom we have met have unanimously agreed that faith is speech, deed, and intention. One of the three is not valid without the others.' Recorded by Lālikā'ī, vol. 4, pg. 848 and vol. 5, pg. 957

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it except a wicked abandoned Murjiʿah, who is discredited in his religion. I will explain the meaning of this ḥadīth for everyone to know its significance for whoever considers it in order to serve as advice for the believers.

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Bukhārī said about faith that it was, 'Speech and deed without any doubt,' and he said, 'I have written from more than one thousand scholars, and I only wrote from those who said that faith was speech and deed. I did not write from people who said that faith was (only) speech.' Recorded by Lālikā'ī, vol. 5, pg. 959

Sufyān al-Thawrī said, 'Faith consists of speech, deed, and intention. It increases and decreases, it increases with actions of obedience and decreases with actions of disobedience. No speech is accepted without deed, no speech and deeds are accepted without intention, and speech, deed, and intention is not accepted unless they conform to the Sunnah.' Lālikā'ī, vol. 1, pg. 151 and Dhahabī, *Tadhkiratu'l-Ḥuffāẓ*, vol. 1, pg. 206

Yaʿqūb ibn Sufyān said, 'In the view of *Ahlu'l-Sunnah*, faith is sincerity to Allāh with the heart, the tongue, and the limbs; it is speech and deed and it increases and decreases. This is the view of everyone we have met in Mecca, Madīnah, Syria, Baṣra and Kūfa.' Lālikā'ī, vol. 5, pg. 963

The author, *Majmūʿ Fatāwā,* vol. 7, pg. 171 said, 'Those of the *Salaf* who said that faith was speech and action intended thereby the speech of the heart and tongue and action of the heart and limbs. [Those who added to this definition] belief did so because they thought or feared that people would understand that 'speech' [mentioned in the previous definition] refers only to speech of the tongues. Those who defined it as "speech, action and intention" did so because they understood that 'speech' covers both belief [in the heart] and articulation of the tongue, but they feared that people may not understand that intention was also covered by 'action' and so they added this. Those who added "following the Sunnah" did so because no action is beloved to Allāh unless it is compliance to the Sunnah. None of these meant to include in this definition absolutely every speech and action, rather that speech and action which is legislated. Their purpose in giving these definitions was to refute the Murji'ah who presumed that faith was belief and nothing else. Those who defined faith to have four components, such as ʿAbdullāh al-Tusturī, explained themselves by saying, "Speech, action, intention and Sunnah: if faith is speech without action, this is disbelief; if it is speech and action without intention, this is hypocrisy; if it is speech, action and intention but without Sunnah, this is innovation."'

May Allāh have mercy upon me and you. Know that the scholars have agreed that *īmān* is a duty (*wājib*) on all of creation. Belief is faith in the heart (*taṣdīq bi'l-qalb*), declaration of the tongue (*iqrār bi'l-lisān*) and to perform actions with the body parts (*ʿaml bi'l-jawariḥ*). Furthermore, know that the knowledge of the heart (faith) is not sufficient except if it's accompanied by belief of the tongue: this is to utter statements of *īmān*. Knowledge of the heart (*marʿifa bi'l-qalb*) and speech on the tongue (*nuṭq bi'l-lisān*) are not sufficient until they are accompanied by actions of the body (*ʿaml bi'l-jawariḥ*). If these three characteristics are combined in the Muslim, then he is a true believer. The Qur'ān and the Sunnah along with statements of the scholars point to these three characteristics.

As for that which is necessary for the heart among obligations of belief is the saying of Allāh:

يَٰٓأَيُّهَا ٱلرَّسُولُ
لَا يَحۡزُنكَ ٱلَّذِينَ يُسَٰرِعُونَ فِي ٱلۡكُفۡرِ مِنَ ٱلَّذِينَ
قَالُوٓاْ ءَامَنَّا بِأَفۡوَٰهِهِمۡ وَلَمۡ تُؤۡمِن قُلُوبُهُمۡۛ وَمِنَ ٱلَّذِينَ
هَادُواْۛ سَمَّٰعُونَ لِلۡكَذِبِ سَمَّٰعُونَ لِقَوۡمٍ
ءَاخَرِينَ لَمۡ يَأۡتُوكَۖ يُحَرِّفُونَ ٱلۡكَلِمَ مِنۢ بَعۡدِ مَوَاضِعِهِۦۖ
يَقُولُونَ إِنۡ أُوتِيتُمۡ هَٰذَا فَخُذُوهُ وَإِن لَّمۡ تُؤۡتَوۡهُ فَٱحۡذَرُواْۚ
وَمَن يُرِدِ ٱللَّهُ فِتۡنَتَهُۥ فَلَن تَمۡلِكَ لَهُۥ مِنَ ٱللَّهِ شَيۡـًٔاۚ
أُوْلَٰٓئِكَ ٱلَّذِينَ لَمۡ يُرِدِ ٱللَّهُ أَن يُطَهِّرَ قُلُوبَهُمۡۚ لَهُمۡ فِي
ٱلدُّنۡيَا خِزۡيٞۖ وَلَهُمۡ فِي ٱلۡأٓخِرَةِ عَذَابٌ عَظِيمٞ ﴿٤١﴾

"O Messenger, let them not grieve you who hasten into disbelief of those who say: 'We believe' with their mouths, but their hearts believe not, and from among

the Jews. [They are] avidlisteners to falsehood, listening to other people who have not come to you.They distort words beyond their [proper] places [i.e., usages], saying: 'If you are given this, take it; but if you are not given it, then beware.' But he for whom Allāh intends *fitnah* - never will you possess [power to do] for him a thing against Allāh. Those are the ones for whom Allāh does not intend to purify their hearts. For them in this world is disgrace, and for them in the Hereafter is a great punishment.'"

[*al-Mā'idah* (5): 41]

Allāh also says,

مَن كَفَرَ بِٱللَّهِ مِنۢ بَعْدِ إِيمَٰنِهِۦٓ إِلَّا مَنْ أُكْرِهَ
وَقَلْبُهُۥ مُطْمَئِنٌّۢ بِٱلْإِيمَٰنِ وَلَٰكِن مَّن شَرَحَ بِٱلْكُفْرِ صَدْرًا
فَعَلَيْهِمْ غَضَبٌ مِّنَ ٱللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾

"Whoever disbelieves in [i.e., denies] Allāh after his belief, except for one who is forced [to renounce his religion] while his heart is secure in faith. But those who [willingly] open their breasts to disbelief, upon them is wrath from Allāh, and for them is a great punishment"

[*al-Naḥl* (16): 106]

In addition to this Allāh also says:

قَالَتِ ٱلْأَعْرَابُ ءَامَنَّا ۖ قُل لَّمْ
تُؤْمِنُوا۟ وَلَٰكِن قُولُوٓا۟ أَسْلَمْنَا وَلَمَّا يَدْخُلِ ٱلْإِيمَٰنُ فِى قُلُوبِكُمْ ۖ

"The bedouins say: 'We have believed.' Say: 'You have not [yet] believed; but say [instead]: 'We have submitted, for faith has not yet entered your hearts."

[*al-Ḥujurāt* (49): 14]

These verses indicate that *īmān* is an obligation on the heart (*qalb*). The obligation is faith (*farḍ al-īmān*) and knowledge (*mar'ifa*). Speech does not benefit if the heart does not confirm with what the tongue says and with what the body does.

Now as for the obligation of *īmān* for the tongue (*lisān*): Allāh says

قُولُوٓاْ ءَامَنَّا بِٱللَّهِ وَمَآ
أُنزِلَ إِلَيۡنَا وَمَآ أُنزِلَ إِلَىٰٓ إِبۡرَٰهِـۧمَ وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ وَيَعۡقُوبَ
وَٱلۡأَسۡبَاطِ وَمَآ أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَآ أُوتِيَ ٱلنَّبِيُّونَ
مِن رَّبِّهِمۡ لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّنۡهُمۡ وَنَحۡنُ لَهُۥ مُسۡلِمُونَ ١٣٦

"Say, [O believers]: 'We have believed in Allāh and what has been revealed to us and what has been revealed to Ibrāhīm and Ismā'īl and Isḥāq and Ya'qūb and the Descendants [*al-Asbaṭ*] and what was given to Mūsā and 'Īsā and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him"

[*al-Baqarah* (2): 136]

and

قُلۡ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ عَلَيۡنَا وَمَآ أُنزِلَ عَلَىٰٓ إِبۡرَٰهِيمَ
وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ وَيَعۡقُوبَ وَٱلۡأَسۡبَاطِ

"Say: 'We have believed in Allāh and in what was revealed to us and what was revealed to Ibrāhīm and Ismā'īl and Isḥāq and Ya'qūb and the Descendants [*al-Asbaṭ*]."

[*Āl-'Imrān* (3): 84]

along with this the Prophet (ﷺ) said:

أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ

"I have been ordered to fight the people until they say there is absolutely no deity worthy of worship other than Allāh and that I am His Messenger."[3]

The utterances of statement of belief (*nuṭq bi'l-lisān*) are an obligation on the tongue of the believer.

Finally, the belief in that which Allāh has enjoined on the body in agreement with the belief of the heart and tongue is Allāh's saying:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱرْكَعُوا۟ وَٱسْجُدُوا۟ وَٱعْبُدُوا۟ رَبَّكُمْ وَٱفْعَلُوا۟ ٱلْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ۩ ﴿٧٧﴾

"O you who have believed, bow and prostrate and worship your Lord and do good - so that you may succeed."
[*al-Ḥajj* (22):77]

Allāh also says:

وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ

"And establish prayer and give *zakah*"
[*al-Baqarah* (2):110]

This is in more than one verse of the Qur'ān. It is similar to the obligation of fasting and *ḥajj* on the complete body. Actions on the body confirm the belief in the heart and on the tongue. Therefore, whoever does not confirm belief with actions of the

[3] Bukhārī #25, Muslim #133 and others

body similar to purification, prayer, *zakah*, fasting, *ḥajj* and *jihād* and other actions like these, then he is not a believer. Also, whoever makes permissible for himself knowledge (of the heart) and speech, then he is not a believer without action. Knowledge (of the heart) and speech do not benefit the person if his actions are a denial of his belief. What we previously mentioned as actions are evidence for a person's belief. So know this point.

This is the view held by the past and present scholars of this nation. Any person who says contrary to this, then he is a Murji'ah.[1] Beware of the Murji'ah's ideology for the sake of your religion. The evidence for this is in the saying of Allāh,

وَمَآ أُمِرُوٓا۟ إِلَّا لِيَعْبُدُوا۟ ٱللَّهَ مُخْلِصِينَ
لَهُ ٱلدِّينَ حُنَفَآءَ وَيُقِيمُوا۟ ٱلصَّلَوٰةَ وَيُؤْتُوا۟ ٱلزَّكَوٰةَ ۚ وَذَٰلِكَ دِينُ
ٱلْقَيِّمَةِ ﴿٥﴾

> "And they were not commanded except to worship Allāh, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give *zakah*. And that is the correct religion.'"
>
> [*al-Bayyinah* (98):5]

[4] For sect or group please refer to the Index of Sects provided at the back of this book p.200

ḤADĪTH THIRTEEN

"My Nation will Break up into Seventy-Three sects..."

On the authority of 'Abdullāh Ibn 'Amr Ibn al-'Aṣ (*raḍiyAllāhu 'anhu*) who said: 'The Prophet (ﷺ) said:

لَيَأْتِيَنَّ عَلَى أُمَّتِي مَا أَتَى عَلَى بَنِي إِسْرَائِيلَ ؛ تَفَرَّقَ بَنُو إِسْرَائِيلَ عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً ، وَسَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً ، تَزِيدُ عَلَيْهِمْ وَاحِدَةٌ ، كُلُّهَا فِي النَّارِ إِلَّا مِلَّةً وَاحِدَةً

قَالُوا : مَنْ هَذِهِ الْمِلَّةُ الْوَاحِدَةُ؟

قَالَ : مَا أَنَا عَلَيْهِ وَأَصْحَابِي

"There will befall my nation (*ummah*) the same thing that befell the *ummah* of Bani Isrā'īl (the Jews). Bani Isrā'īl broke up into seventy-two sects. My *ummah* will break up into seventy-three sects, one more than Bani Isrā'īl. All of these groups are in the Fire except one.

The Companions said: 'What is the one sect that will not enter Hell?'
He (ﷺ) said: "The sect that adheres to what I am upon and my Companions."'[1]

The believer with intellect works hard in order to be from among the saved sect. He does this by following the Qur'ān, Sunnah, the Companions as well as the *tabiʿīn* and whoever follows them in good (may Allāh be pleased with them all). Furthermore, the believer follows the sayings of the scholars that there should not be any fear to mention. The scholars like Sufyān al-Thawrī, Al-Awzaʿī, Mālik Ibn Anas, al-Shāfiʿī, Aḥmad Ibn Ḥanbal, Abū ʿUbayd al-Qāsim Ibn Salām and whoever was upon their methodology from the scholars of Islām. Whatever theses scholars reject, then we reject it. Whatever these scholars accept and say, then we accept and say it. We refuse everything other than the things they said and accepted.

Yusūf Ibn Asbat said: 'The origins of innovation are four: The Rafīdah, The Khawārij, The Qadrīyah and The Muʿtazilah. Each one of these groups broke up into eighteen sects totaling seventy-two. The seventy-third party is the one that the Prophet (ﷺ) said would be successful.

The educated and intelligent from among *Ahlu'l-Sunnah wa'l-Jamaʿah* believe that the Qur'ān is the speech of Allāh, sent down and is not created.[2] The people of *Ahlu'l-Sunnah* believe in the

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[1] Tirmidhī, #2641, Ḥākim, #444, Lālikā'ī in the his *al-Sunnah*, #148, Ṭabarani in *al-Ṣaghīr*, #724, Haythamī in *Majmaʿ al-Zawā'id*, 1/189 and others.
Al-Albānī has ruled it as being ḥasan in his checking of Tirmidhi.

[2] Sufyān al-Thawrī said, 'The Qur'ān is the word of Allāh and it is not created.
=

vision of Allāh on the Day of Judgment. The believers will see Allāh on the Day of Resurrection.[3]

Al-Ājurrī commented: 'In these thirteen ḥadīths I have explained the knowledge of this religion. Therefore it is necessary for every Muslim to hold on firm to what has been stated. The Muslim who is ignorant in these affairs of the religion will deviate from the correct path.

The most important affair in life of a Muslim is their faith. If their religion is corrupted it will cease to exist, leading them to be lost in manifest error. When traveling a Muslim does not leave the most important things behind on their journey [rather an intelligent person equips them self's with the essentials before commencing any journey].'

=

From Him it came and to Him shall it return. Whoever says other than this is a disbeliever.' cf: Lālikā'ī, vol. 1, pg. 151, Dhahabī, *Tadhkiratu'l-Ḥuffāẓ*, vol. 1, pg. 206

Lālikā'ī, vol. 2, pg. 364 said, 'A relation of what the verses of the Book of Allāh, Most High, prove, and what is reported from the Messenger of Allāh (ﷺ), the Companions, and the Successors that Allāh spoke the Qur'ān literally, He revealed it to Muḥammad (ﷺ)...it is recited in the places of prayer, written in books, and preserved in the chests of man. It is not an account or an expression of a qur'ān. It is one Qur'ān, it is not created, made, or a subject; rather it is one of the Attributes of His essence and He has always been speaking. Whoever says something other than this is a disbeliever, misguided and misguiding, an innovator, and opposing the beliefs of *Ahlu'l-Sunnah wa'l-Jamā'ah*.' P84

[3] Ibn Abī al-'Izz, *Sharḥ Ṭaḥāwiyyah*, vol. 1, pg. 208 said, 'This is from the greatest issues related to the *uṣūl* of the religion and its most noble, and it is for this that the desirers desire and the competitors compete!' He took this from the words of Ibn al-Qayyim, *Ḥādī al-Arwāḥ*, pg. 341, who also mentions that the ḥadīth concerning the Seeing are *mutawātir*, and reported from thirty companions. He then proceeds to list all their narrations.

HADĪTH FOURTEEN

"This is My Ablution and the Ablution of the Messengers who were sent before Me..."

On the authority of Ubayy Ibn Kaʿb (*raḍiyAllāhu ʿanhu*) that the Messenger of Allāh (ﷺ) called for a container of water to perform ablution (*wuḍūʾ*), washing each body part once. Then he (ﷺ) said:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَا بِوَضُوءٍ فَتَوَضَّأَ مَرَّةً مَرَّةً فَقَالَ:

هَذَا وَظِيفَةُ الْوُضُوءِ الَّذِي لَا يَقْبَلُ اللَّهُ عَزَّ وَجَلَّ صَلَاةً إِلَّا بِهِ،

ثُمَّ تَوَضَّأَ مَرَّتَيْنِ مَرَّتَيْنِ فَقَالَ :

هَذَا وُضُوءُ مَنْ تَوَضَّأَهُ أَعْطَاهُ اللَّهُ عَزَّ وَجَلَّ كِفْلَيْنِ مِنَ الْأَجْرِ،

ثُمَّ تَوَضَّأَ ثَلَاثًا ثَلَاثًا ،

ثُمَّ قَالَ : هَذَا وُضُوئِي،

وَوُضُوءُ الأَنْبِيَاءِ مِنْ قَبْلِي

> "This is the obligation of ablution if a person does not perform this ablution, Allāh will not accept his prayer."
>
> Then he (ﷺ) performed ablution washing each body part twice. Then he (ﷺ) said: "This is the ablution of the one who, if he performs it, Allāh will give him two shares of reward."
>
> Lastly, he (ﷺ) performed ablution washing each part three times, and said: "This is my ablution and the ablution of the Messengers who were sent before me."[1]

Al-Ājurrī commented: 'This ḥadīth furnishes evidence that the obligation for ablution on the son of Adam is to wash each body part at least once. There is no difference of opinion concerning this matter.

Whoever performs ablution and washes each body part twice, then this is better than doing it once. And whoever does ablution and washes each body part three times then this is more complete

[1] Ibn Mājah, #419-420, Daruquṭnī, 1/81, Bayhaqī, 1/80, Aḥmad, #5735, *Zawā'id*, 1/172, See *Nasb al-Rāya*, 1/28, *Taklis al-Habīr*, 1/82, *al-Irwā'*, 1/125, *al-Ṣaḥīḥah*, #261 and others.

This ḥadīth is ḥasan.

than doing it twice. There is no ablution where the body parts are washed more than three times. Any Muslim who exceeds washing the body parts more than three times or less than once has sinned and transgressed the bounds. This has been narrated on the Prophet (ﷺ). Allāh says:

إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُعْتَدِينَ

> "Verily Allāh does not like the those who transgress His boundaries."
>
> [*al-Maida* (5):87]

HAḌĪTH FIFTEEN

"Whoever is pleased to know the *Wuḍū'* of the Messenger of Allāh (ﷺ) then this is it."

On the authority of 'Abd Khayr who narrated:

أَتَيْنَا عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ وَقَدْ صَلَّى فَدَعَا بِالطَّهُورِ ، فَقُلْنَا : مَا يَصْنَعُ بِهِ وَقَدْ صَلَّى ، مَا يُرِيدُ إِلَّا لِيُعَلِّمَنَا قَالَ :

فَائْتُونِي بِإِنَاءٍ فِيهِ مَاءٌ وطِسْتٍ ، فَأَفْرَغَ مِنَ الْإِنَاءِ عَلَى يَدَيْهِ فَغَسَلَهُمَا ثَلَاثًا ، ثُمَّ مَضْمَضَ وَاسْتَنْشَقَ ثَلَاثًا مِنَ الْكَفِّ الَّذِي يَأْخُذُ بِهِ الْمَاءَ ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا ، ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى ثَلَاثًا ، ثُمَّ غَسَلَ يَدَهُ الْيُسْرَى ثَلَاثًا ، يَعْنِي إِلَى الْمِرْفَقَيْنِ ، وَمَسَحَ بِرَأْسِهِ مَرَّةً وَاحِدَةً ، ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى ثَلَاثًا ، وَرِجْلَهُ الْيُسْرَى ثَلَاثًا ، ثُمَّ قَالَ :

مَنْ سَرَّهُ أَنْ يَعْلَمَ وُضُوءَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَهُوَ هَذَا

'Once 'Alī came to us after he had prayed, and asked for water for purification to be brought.'
We said (to ourselves): 'Why does he wish to purify himself after he has prayed? (It appears that) he only wishes to teach us.'
So he was brought a container with water in it, and a basin. He poured water from the container onto his right hand, then washed his hands three times. He then performed *madmadah* and *istinthar* three times. He used the same handful to put water into his mouth and nose. He then washed his face three times, and washed his right hand three times, and his left hand three times. He then inserted his hand into the container, and wiped his head once. Then, he washed his right foot three times, and his left foot three times.
He then said: 'Whoever is pleased to know the *wuḍū'* of the Messenger of Allāh (ﷺ) then this is it.'[1]

Al-Ājurrī commented: 'This *wuḍū'* is more complete and more excellent. Praise be to Allāh.'

[1] Abū Dāwūd, #111, Tirmdhī, #49, Nāsa'ī in *al-Ṣaghīr*, 1/68, Bayhaqī, 1/47,48, Ibn Khuzaymah, #147, Ibn Ḥibbān, #1042, Daruquṭnī, 1/33, Abū Ya'lā, #287, Ibn Jārud, 'Abdullāh ibn Ahmah in *Zawā'id al-Musnad*, 1/120, al-Baghawī, 1/433, Aḥmad, #1337 and others. Also the isnād is authenticated by Shaikh Badr in his checking.
The isnād is ṣaḥiḥ

HAḌĪTH SIXTEEN

"I placed water for the *Ghusl* of the Prophet (ﷺ)..."

It was narrated that Ibn 'Abbās (*raḍiyAllāhu 'anhumā*) said: 'My maternal aunt Maymūnah (*raḍiyAllāhu 'anhā*), wife of the Prophet (ﷺ) said:

وَضَعتُ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ غُسْلًا فَاغْتَسَلَ مِنَ الْجَنَابَةِ ، فَكَفَأَ الْإِنَاءَ بِشِمَالِهِ عَلَى يَمِينِهِ فَغَسَلَ كَفَّيْهِ ، ثُمَّ أَفَاضَ عَلَى فَرْجِهِ فَغَسَلَهُ ، ثُمَّ قَالَ بِيَدِهِ عَلَى الْحَائِطِ ، أَوْ عَلَى الْأَرْضِ فَدَلَكَهَا ، ثُمَّ مَضْمَضَ ، وَاسْتَنْشَقَ ، وَغَسَلَ وَجْهَهُ ، وَذِرَاعَيْهِ ، وَأَفَاضَ عَلَى رَأْسِهِ ثَلَاثًا ، ثُمَّ أَفَاضَ عَلَى سَائِرِ جَسَدِهِ الْمَاءَ ، ثُمَّ تَنَحَّى ثُمَّ غَسَلَ رِجْلَيْهِ

قَالَتْ : فَأَتَيْتُهُ بِثَوْبٍ فَقَالَ هَكَذَا ،

فَنَفَضَ وَكِيعٌ يَدَهُ كَأَنَّهُ يَقُولُ : لَا

"I placed water for the *ghusl* * [full body wash] of the Prophet (ﷺ). He (ﷺ) made a *ghusl* from sexual impurity (*janābah*). He poured water over his hands. Then, he washed his private parts. After that, he rubbed his hand over the earth or the wall and washed it. Following this, he rinsed his mouth and washed his nose by putting water in it and blowing it out. He washed his face, forearms and poured water over his head three times. Lastly, he poured water over his entire body and then withdrew from that place and washed his feet.

I presented him a piece of cloth (towel) and he pointed with his hand (that he does not want it).

It was as if he (ﷺ) was saying: 'No.'"[1]

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* *Ghusl,* Full body washing ablution from impurities. This is a pre-requisite for acts of worship such as the prayers etc. Every Muslim adult must purify them self after having sexual intercourse, orgasmic discharge, or completion of the menstrual cycle.

[1] Bukhārī, 1/311, Muslim #317, Abū Dāwūd, #235, Tirmidhī, #130, Nāsa'ī, 1/137, Ibn Mājah, #573 and others. See also *Tuḥfat al-Ishrāf*, 12/488.

ḤADĪTH SEVENTEEN

"There are Five Things that whoever comes with them on the Day of Resurrection..."

On the authority of Abū'l-Dardā' (*raḍiyAllāhu 'anhu*) who said: 'The Prophet (ﷺ) said:

خَمْسٌ مَنْ جَاءَ بِهِنَّ يَوْمَ الْقِيَامَةِ مَعَ إِيمَانٍ دَخَلَ الْجَنَّةَ : مَنْ حَافَظَ عَلَى الصَّلَوَاتِ الْخَمْسِ : عَلَى وُضُوئِهِنَّ ، وَرُكُوعِهِنَّ ، وَمَوَاقِيتِهِنَّ ، وَأَعْطَى الزَّكَاةَ مَعَ طِيبِ النَّفْسِ بِهَا قَالَ : وَكَانَ يَقُولُ :

وَايْمُ اللَّهِ ، لَا يَفْعَلُ ذَلِكَ إِلَّا مُؤْمِنٌ ، وَصَامَ شَهْرَ رَمَضَانَ ، وَحَجَّ الْبَيْتَ إِنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ، وَأَدَّى الْأَمَانَةَ ،

قَالُوا : يَا أَبَا الدَّرْدَاءِ ، مَا أَدَاءُ الْأَمَانَةِ ؟

قَالَ : الْغُسْلُ مِنَ الْجَنَابَةِ ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَأْمَنِ ابْنَ ادَمَ عَلَى شَيْءٍ مِنْ امْرِ دِينِهِ غَيْرَهَا

> "There are five things that whoever comes with them on the Day of Resurrection along with *īmān* will enter Paradise: Whoever preserves the five daily prayers with the correct *wuḍū'*, *rūku'* and carries them out in their proper times, whoever gives *zakah* with high spirits (along with this the Prophet (ﷺ) said: 'I swear by Allāh nobody does this except a believer.') Then he (ﷺ) said: "Fasts in the month of Ramaḍān, performs *ḥajj* if he has the ability to do so and fulfills the trust. They said: 'O Abū'l-Dardā', what is fulfilling the trust?' He said: "Performing *ghusl* from sexual impurity. Verily Allāh has not entrusted the son of Adam from the affairs of his religion other than these five things."[1]

Al-Ājurrī commented: 'This ḥadīth shows the intelligent-minded believer, just as we previously stated: faith is incomplete without actions. Allāh has prescribed on the believers five prayers everyday and night with a complete *rūku'*. The prostration of the person who understands the *rūku'*. In addition, the servant raises his hands after *rūku'* and prostration (*sajdah*) along with a complete sitting between the two prostrations and the correct *takbīr*. Before these things, a nice recitation of *al-Fātiḥah* and other parts of the Qur'ān. The prayer also has to be accompanied with a complete ṭahārah with knowledge of how to perform it. Prayer has to be performed with knowledge. None of the obligations of the *Sharī'ah* can be carried out correctly except with knowledge. Allāh is the One who grants success for this by His permission.

[1] Abū Dāwūd, #329 and Ibn Jarīr in his *Tafsīr*, 12/55, Ṭabarānī in *al-Ṣaghīr*, #772, summarised in *al-Kabīr* - similarly in *al-Majma'*, 1/47, Muḥammad Ibn Naṣr, *al-Jāmi' al-Kabīr*, #11688, *Kanz al-'Ammāl*, #43513 and others.
The isnād is ḥasan.

ḤADĪTH EIGHTEEN

"I will Teach you the Prayer of Allāh's Messenger..."

On the authority of Muḥammad Ibn 'Amr al-Āmirī who said:

كُنْتُ فِي مَجْلِسٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَذَاكَرُوا صَلَاتَهُ ،

فَقَالَ أَبُو حُمَيْدٍ السَّاعِدِيُّ :أَنَا أُعَلِّمُكُمْ صَلَاةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَكَانَتْ مِنْ هِمَّتِي .

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ إِلَى الصَّلَاةِ كَبَّرَ ثُمَّ قَرَأَ ، فَإِذَا رَكَعَ أَمْكَنَ كَفَّيْهِ مِنْ رُكْبَتَيْهِ ، وَفَرَّجَ بَيْنَ أَصَابِعِهِ ، ثُمَّ هَصَرَ ظَهْرَهُ ، غَيْرَ مُقْنِعٍ رَأْسَهُ وَلَا صَافِحٍ

'I was sitting with some of the Companions of Allāh's Messenger (ﷺ) and we were discussing the Prophet's

(ﷺ) prayer.
Abū Ḥumayd al-Saydi said: 'I will teach you the prayer of Allāh's Messenger (ﷺ) as it was amongst my greatest concerns.'
I saw him raising both his hands up to the level of the shoulders on saying the *takbīr*; and on bowing he placed his palms on his both knees and would space his fingers out [while they are on his knees] and bent his back straight without raising his head higher than his back."[1]

Al-Ājurrī commented: 'The Prophet (ﷺ) would not raise his head during bowing higher than his back. His back and head were even.

Then the shaykh mentioned the ḥadīth and said:

ثُمَّ رَجَعْنَا إِلَى الْحَدِيثِ قَالَ : فَإِذَا رَفَعَ رَأْسَهُ اعْتَدَلَ قَائِمًا حَتَّى
يَعُودَ كُلُّ عُضْوٍ مِنْهُ مَكَانَهُ ، فَإِذَا سَجَدَ أَمْكَنَ الْأَرْضَ مِنْ
جَبْهَتِهِ وَأَنْفِهِ وَكَفَّيْهِ وَمِنْ رُكْبَتَيْهِ وَصُدُورِ قَدَمَيْهِ ، ثُمَّ اطْمَأَنَّ
سَاجِدًا ، فَإِذَا رَفَعَ رَأْسَهُ اطْمَأَنَّ جَالِسًا ، فَإِذَا قَعَدَ فِي
الرَّكْعَتَيْنِ قَعَدَ عَلَى بَطْنِ قَدَمِهِ الْيُسْرَى وَنَصَبَ الْيُمْنَى ، فَإِذَا
كَانَتِ الرَّابِعَةُ أَفْضَى بِوَرِكِهِ الْيُسْرَى إِلَى الْأَرْضِ ، وَأَخْرَجَ
قَدَمَيْهِ مِنْ نَاحِيَةٍ وَاحِدَةٍ

"Whenever he raised his head from bowing he would stand up straight until all the bones returned to their proper places. Then he would prostrate on his bones (i.e. nose, both hands, both knees, and on the toes on

[1] Bukhārī, 2/253, Abū Dāwūd, #730, Tirmidhī, #304, Nāsa'ī, 3/2,3, *Tuḥfat al-Ashrāf*, 9/149-151 and others.

both feet). Then, he would raise his head from *sajdah* and sit calmly. On sitting in the second *rakʿah*, he sat on his left foot and propped up the right one; and in the last *rakʿah* he pushed his left foot forward and kept the other foot propped up and sat over his buttocks.'"[2]

[2] Bukhārī, 2/253, Abū Dāwūd, #730, Tirmidhī, #304,Nāsa'ī, 3/2,3, *Tuḥfat al-Ashrāf*, 9/149-151 and others.

ḤADĪTH NINETEEN

"We were with the Prophet (ﷺ) when a man came in and offered the Prayer..."

On the authority of Abū Hurayrah (*raḍiyAllāhu ʿanhu*) who said:

كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ دَخَلَ رَجُلٌ الْمَسْجِدَ ، فَقَامَ نَاحِيَةَ الْمَسْجِدِ فَصَلَّى ، وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْمُقُهُ وَهُوَ لَا يَشْعُرُ ، ثُمَّ انْصَرَفَ ، فَأَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَلَّمَ عَلَيْهِ فَرَدَّ عَلَيْهِ السَّلَامَ ثُمَّ قَالَ لَهُ :

ارْجِعْ فَصَلِّ ، فَإِنَّكَ لَمْ تُصَلِّ قَالَ :

لَا أَدْرِي فِي الثَّالِثَةِ أَوْ فِي الثَّانِيَةِ قَالَ : وَالَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابِ لَقَدِ جَهِدْتُ وَحَرَصْتُ ، فَعَلِّمْنِي وَأَرِنِي ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :

إِذَا أَرَدْتَ الصَّلَاةَ فَتَوَضَّأْ فَأَحْسِنِ الْوُضُوءَ، ثُمَّ قُمْ فَاسْتَقْبِلِ الْقِبْلَةَ ، ثُمَّ كَبِّرْ ، ثُمَّ اقْرَأْ ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا ، ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا ، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا ، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ قَاعِدًا ، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا ، فَإِذَا صَنَعْتَ ذَلِكَ فَقَدْ قَضَيْتَ صَلَاتَكَ ، وَمَا انْتَقَصْتَ مِنْ ذَلِكَ فَإِنَّمَا نَقَصْتَهُ مِنْ صَلَاتِكَ

'We were with the Prophet (ﷺ) when a man came in and offered the prayer (*Ṣalah*). While he was praying, the Prophet (ﷺ) was staring at him and he was unaware. After he finished praying, he greeted the Prophet. The Prophet (ﷺ) returned his greeting and said to him: "Go back and pray again for you have not prayed."

Abū Hurayrah (*raḍiyAllāhu 'anhu*) said: 'I do not remember if it was after the second or third time when the man said: 'By Him Who has revealed the Qur'ān to you! I do not know a better way of praying. So could you teach me how to pray?'

He (ﷺ) said: 'When you intend to pray make ablution correctly and then face the *Qiblah* [direction of the kabbah in Makkah, Saudi Arabia]. After this say *takbīr* and then recite from the Qur'ān. After this, bow with calmness until you feel at ease, and then rise from bowing until you stand straight. Afterwards, prostrate calmly

until you feel at ease and then raise (your head) and sit with calmness until you feel at ease and then prostrate with calmness until you feel at ease in prostration. If you do this, then indeed you have established the prayer. Anything less than this only decreases your prayer."[1]

Likewise, a group reports this ḥadīth on the authority of Abū Hurayrah (*raḍiyAllāhu ʿanhu*) to the Prophet (ﷺ).[2]

[1] ʻAbdu'l-Razzaq, #3739, Abū Dāwūd, #842, 843, Nāsa'ī, 2/193, Tirmidhi, #301, Aḥmad, 4/340, Ibn Ḥibbān, #484, Bayhaqī, 2/102, 133, Ṭaḥawī in *Muskil al-Āthār*, 4/386, *Sharḥ Māʿanī al-Āthār*, 1/232, Ibn Jārud, 194, Ṭabarānī, in *al-Kabīr*, 1/232.

The isnād is ḥasan.

[Publishers Note] Prayer is a fundamental act of worship and central to Islām; its importantce cannnot be emphasized enough. We are therefore proud to present the book *'Description of the Prophet's Prayer'* published by Dār us-Sunnah Publishers, Birmingham, UK, 1st ed., 2013. The intent behind the compilation of the book was clearly noted by the author himself, as he stated: 'I did not come across a book (on prayer) that covered the topic comprehensively, so I felt obliged to produce a book that collected together as many features of the Prophet's prayer as possible, from the takbīr (opening of the prayer) to the taslīm (concluding of the prayer)...'

[2] Bukhārī, 2/224, Muslim, #397, Abū Dāwūd, #856, Tirmidhī, #303, Nāsa'ī, 2/125, Ibn Khuzaymah, #461 and others.

HADĪTH TWENTY

"The Prophet (ﷺ) Lead his Companions in Prayer..."

On the authority of Abū ʿAbdullāh al-ʿAsharī who said:

صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَصْحَابِهِ ثُمَّ جَلَسَ فِي عِصَابَةٍ مِنْهُمْ ، فَدَخَلَ رَجُلٌ فَقَامَ يُصَلِّي ، فَجَعَلَ لَا يَرْكَعُ وَيَنْقُرُ فِي سُجُودِهِ ، وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْظُرُ إِلَيْهِ ، فَقَالَ : تَرَوْنَ هَذَا لَوْ مَاتَ عَلَى هَذَا لَمَاتَ عَلَى غَيْرِ مِلَّةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؟ نَقَرَ صَلَاتَهُ كَمَا يَنْقُرُ الْغُرَابُ الدَّمَ . مَثَلُ الَّذِي يُصَلِّي وَلَا يَرْكَعُ ، وَيَنْقُرُ فِي سُجُودِهِ كَالْجَائِعِ لَا يَأْكُلُ إِلَّا تَمْرَةً أَوْ تَمْرَتَيْنِ فَمَا تُغْنِيَانِ عَنْهُ ، فَأَسْبِغُوا الْوُضُوءَ ، وَوَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ ، وَأَتِمُّوا الرُّكُوعَ وَالسُّجُودَ قَالَ أَبُو صَالِحٍ :قُلْتُ لِأَبِي عَبْدِ اللَّهِ الْأَشْعَرِيِّ :مَنْ حَدَّثَكَ هَذَا

الْحَدِيثَ ؟ فَقَالَ : أُمَرَاءُ الأَجْنَادِ خَالِدُ بْنُ الْوَلِيدِ ، وَعَمْرُو بْنُ الْعَاصِ ، وَيَزِيدُ بْنُ أَبِي سُفْيَانَ ، وَشُرَحْبِيلُ ابْنُ حَسَنَةَ ، كُلُّ هَؤُلَاءِ سَمِعُوا النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

"The Prophet (ﷺ) lead his Companions in prayer, then after he finished he sat down within a group of his Companions. A man entered the *masjid* and prayed. This man was not completing his *rūku'* properly and was pecking in his *sujūd.* The Prophet (ﷺ) was watching him and said: 'Do you see this? Were this man to die in this state, he would die on a faith other than that of Muḥammad (ﷺ). He pecked in his prayer as a crow pecks at blood; he who does not make *rūku'* completely and pecks in his *sujūd* is like the hungry person who eats one or two dates, which are of no use to him at all. Complete your *wuḍū'*. Woe to the ankles, [save them] from the fire, complete your *rūku'* and *sujūd* completely."

Abū Ṣāliḥ said to Abū 'Abdullāh Al-'Asharī: 'Who narrated this ḥadīth to you?' He said: 'Umrā'a Al-Ajnad, Khālid ibn Walīd, 'Amr ibn al-'Aṣ, Yazīd ibn Abū Sufyān and Sharḥabīl ibn Ḥassanah all of them heard this ḥadīth from the Prophet (ﷺ)."[1]

[1] Abū Ya'lā in his *Musnad*, 340/3491/1, Ājurrī in *al-Arba'īn*, Bayhaqī, Ṭabarānī, 1/192/1, Ḍiyā' in *al-Muntaqī*, 76/1, Ibn 'Asākir, 2/226/2, 414/1, 8/14/1, 76/2 with a ḥasan isnād, and Ibn Khuzaymah declared it ṣaḥiḥ, 1/82/1. Ibn Battah has a supporting mursal narration for the first part of the ḥadīth, minus the addition, in *al-Ibānah*, 5/43/1. Bukhārī in his *Tarīkh*, 2/2/247, Ṭabarānī in his *al-Kabīr*, #3840, Bayhaqī, 2/89 and others.

ḤADĪTH TWENTY ONE

"Whoever Throws an Arrow in the Path of Allāh..."

Shahr Ibn Ḥuwshab met Abū Umāmah al-Bahalī and asked him about the ḥadīth of ʿAmr Ibn ʿAbasa al-Sulamī where he narrated to Sharbīl Ibn al-Simṭ and his Companions that he heard the Messenger of Allāh (ﷺ) say:

مَنْ رَمَى سَهْمًا فِي سَبِيلِ اللَّهِ فَبَلَغَ أَخْطَأَ أَوْ أَصَابَ كَانَ سَهْمُهُ ذَلِكَ كُلُّهُ كَعَدْلِ رَقَبَةٍ مِنْ وَلَدِ إِسْمَاعِيلَ ، وَمَنْ خَرَجَتْ بِهِ شَيْبَةٌ فِي سَبِيلِ اللَّهِ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ ، وَمَنْ عَتَقَ رَقَبَةً مُسْلِمَةً كَانَتْ لَهُ فِكَاكُهُ مِنْ نَارِ جَهَنَّمَ ، وَمَنْ قَامَ إِلَى الْوُضُوءِ يَرَاهُ حَقًّا عَلَيْهِ وَاجِبًا ، فَمَضْمَضَ فَاهُ غَفَرَتْ لَهُ ذُنُوبَهُ مَعَ أَوَّلِ قَطْرَةٍ مِنْ طَهُورِهِ ، فَإِذَا غَسَلَ وَجْهَهُ فَمِثْلُ ذَلِكَ ، فَإِذَا غَسَلَ يَدَيْهِ فَمِثْلُ ذَلِكَ ، فَإِذَا مَسَحَ رَأْسَهُ فَمِثْلُ ذَلِكَ ،

فَإِذَا غَسَلَ رِجْلَيْهِ فَمِثْلُ ذَلِكَ فَإِنْ جَلَسَ جَلَسَ سَالِمًا ، وَإِنْ صَلَّى تُقُبِّلَ مِنْهُ

"Whoever throws an arrow in the path of Allāh, whether it hits its target or misses it, verily his arrow is like freeing a descendant of Ismā'īl. Whoever becomes white-haired (due to being) out in the path of Allāh then his white-hair will be a light for him on the Day of Judgment. Whoever frees a female Muslim slave then she will serve as a protection for him on the Day of Resurrection. Whoever stands to perform ablution and believes it to be a true duty upon him, then he rinses his mouth will be forgiven with the first drop of water of the ablution. When he washes his face he has his sins removed. When he washes both of his hands he has his sins removed. When he wipes his head he has his sins removed. When he washed both of his feet he has his sins removed. And if he sits calmly and prays then his prayer is accepted from him."[1]

Shahr Ibn Ḥuwshab said: 'Abū Umāmah narrated this ḥadīth to me the same way he heard it from the Messenger of Allāh.'[2]

[1] Part of it is mentioned in Aḥmad, 4/113, Nāsa'ī, 6/26, Abū Dāwūd, #3966 summarised - Tirmidhī, #1634, 'Abd ibn Ḥamīd, #299 by way of Sharḥabīl. The isnād in this ḥadīth is weak.

[2] Part of it is narrated regarding ablution in Muslim, #832. First part is narrated by 'Abdu'l-Razzāq, #9548, Ṭabarānī in *al-Kabīr*, #7556. Second part is reported by Aḥmad, 5/623, similarly, in Nāsa'ī in *'Amal al-Yawm wa'l-Layla*, #807.

Al-Ājurrī commented: 'In these ḥadīth that have been previously stated, you have learnt the knowledge of purification and prayer.

In addition, I have mentioned the virtues of purification in the aforementioned ḥadīths. Furthermore, there is an abundance of knowledge in ḥadīths that have been mentioned, which provokes the intelligent to pursue seeking further knowledge. Rather than just knowing the compulsory knowledge, which the servant needs to know and perform acts of worship.

These ḥadīths also arouse the hearts of the sound-minded, to increase an understanding in their religion and to perfect the worship of their Lord. The people who seek knowledge, do this in order to carry out Allāh's commandments and to avoid His prohibitions. They preform acts of worship as they have been ordered [with knowledge] and not as they desire - without knowledge.

Pay attention to the benefits of these ḥadīths. Allāh is the One Who grants success for such actions and assistance, Allah's aid is sought.'

ḤADĪTH TWENTY TWO

"Whoever makes Ablution as it has been commanded..."

On the authority of Abū Ayyūb al-Anṣarī (*raḍiyAllāhu 'anhu*) who said: 'The Messenger of Allāh (ﷺ) said:

مَنْ تَوَضَّأَ كَمَا أُمِرَ ، وَصَلَّى كَمَا أُمِرَ ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ عَمَلٍ، أَكَذَلِكَ يَا عُقْبَةُ ؟ قَالَ : نَعَمْ

"Whoever makes ablution as it has been commanded and prays as it has been commanded, will have their previous actions forgiven. Is not this the way he (ﷺ) said it, O 'Uqbah?" 'Uqbah said: "Yes."'[1]

Al-Ājurrī commented: 'Abū Ayyūb called 'Uqbah Ibn 'Āmir to attest to the ḥadīth. He said to him: 'Did you hear the Prophet (ﷺ) say it like this?' So 'Uqbah Ibn 'Āmir said: 'Yes.'

[1] Nāsa'ī, #144, Ibn Mājah, #1396, Aḥmad, 5/432, Darāmī, #723 and Ibn Ḥibbān, #1042.
al-Albānī ruled it as ṣaḥiḥ

Whoever does ablution, performs a *ghusl* from sexual impurity and establishes the prayers with knowledge will have an enormous reward. On the other hand, whoever is negligent of the way these acts are done and does abultion and prays as he likes without knowledge will face a serious affliction. To Allāh we belong and to Allāh we return.

The way to perform purification and prayer has been mentioned sufficiently in the earlier chapters. This incites the person to seek more knowledge of the religion by the will of Allāh.

HADĪTH TWENTY THREE

"Any man who has Wealth and does not give Allāh His rights from it..."

On the authority of Abū Hurayrah (*raḍiyAllāhu ʿanhu*) who narrated that the Prophet (ﷺ) said:

أَيُّمَا رَجُلٍ لَهُ مَالٌ لَمْ يُعْطِ حَقَّ اللَّهِ تَبَارَكَ وَتَعَالَى مِنْهُ إِلَّا جَعَلَهُ اللَّهُ عَزَّ وَجَلَّ شُجَاعًا قَرْعًا عَلَى صَاحِبِهِ يَوْمَ الْقِيَامَةِ ، لَهُ زَبِيبَتَانِ ، ثُمَّ يَنْهَشُهُ حَتَّى يُقْضَى بَيْنَ النَّاسِ ، فَيَقُولُ : مَا لِي وَلَكَ ؟ فَيَقُولُ : أَنَا كَنْزُكَ الَّذِي جَمَعْتَ لِهَذَا الْيَوْمِ قَالَ : فَيَضَعُ يَدَهُ فِي فِيهِ فَيَقْضِمُهَا

"Any man who has wealth and does not give Allāh His rights from it, then on the Day of Resurrection his wealth will be made like a bald headed poisonous male snake. He bites it till it is disbursed between the people. The owner of the wealth says: "What is the matter with me and you? It wil says: "I am your wealth that

you accumulated for this day." Then the Prophet (ﷺ) said: "He places his hand in his mouth then gnaws on his wealth."[1]

Al-Ājurrī commented: 'This only applies to the wealth that *zakah* is not paid on. As for the wealth that of which is lawfully earned and *zakah* is paid on it then this is not considered a hoarded treasure. If its owner spends from his wealth he spends generously, and if he leaves some of his wealth behind it is left behind as good wealth and blessed, if Allāh wills.'

It has been narrated that the Prophet (ﷺ) said:

نِعْمَ الْمَالُ الصَّالِحُ لِلرَّجُلِ الصَّالِحِ

> "Oh how wonderful is the righteous substance for the righteous man!"

[1] Bukhārī, 3/212, Muslim, #978, Abū Dāwūd, #1658, Nāsa'ī, 5/12, Aḥmad, #8185, Tirmidhī, #3012, Ibn Mājah, #1784 and others

ḤADĪTH TWENTY FOUR

"I went to the Prophet (ﷺ) whilst he was sitting under the shade of the *Kaʿbah*..."

On the authority of Abū Dharr (*raḍiyAllāhu ʿanhu*) who said:

انْتَهَيْتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ جَالِسٌ فِي ظِلِّ الْكَعْبَةِ ، فَلَمَّا رَآنِي قَالَ لِي :

هُمُ الْأَخْسَرُونَ وَرَبِّ الْكَعْبَةِ

قَالَ : فَجِئْتُ حَتَّى جَلَسْتُ إِلَيْهِ فَلَمْ أَتَقَارَّ أَنْ قُمْتُ ، فَقُلْتُ : يَا رَسُولَ اللَّهِ فِدَاكَ أَبِي وَأُمِّي ، مَنْ هُمْ ؟

قَالَ : هُمُ الْأَكْثَرُونَ أَمْوَالًا ، إِلَّا مَنْ قَالَ هَكَذَا ، وَهَكَذَا ، وَهَكَذَا ، وَهَكَذَا ، مِنْ بَيْنِ يَدَيْهِ ، وَمَنْ خَلْفِهِ ، وَعَنْ يَمِينِهِ ، وَعَنْ شِمَالِهِ ، وَقَلِيلٌ مَا هُمْ ،

ثُمَّ قَالَ : مَا مِنْ صَاحِبِ إِبِلٍ ، وَلَا بَقَرٍ ، وَلَا غَنَمٍ ، لَا يُؤَدِّي زَكَاتَهَا ، إِلَّا جَاءَتْ يَوْمَ الْقِيَامَةِ أَعْظَمَ مَا كَانَتْ وَأَسْمَنَهُ ، حَتَّى تَنْطَحَهُ بِقُرُونِهَا ، وَتَطَأَهُ بِأَخْفَافِهَا ، كُلَّمَا نَفِدَتْ عَلَيْهِ أُخْرَاهَا عَادَتْ عَلَيْهِ أُولَاهَا ، حَتَّى يَقْضِيَ اللَّهُ بَيْنَ النَّاسِ

'I went to the Prophet (ﷺ) whilst he was sitting under the shade of the *Kaʿbah*.

As he saw me, he said: "By the Lord of the *Kaʿbah*, they are the losers." I came closer until I sat, I could not stay (longer) and (then) stood up.

I said: 'O Messenger of Allāh, let my father be ransom for you. Who are they (the losers)?'

He (ﷺ) said: "They are those having a huge amount of wealth except so and so and (those who spend their wealth generously on those whom they find in front of them, behind them and on their right side and on their left side) and they are a few. No owner of camels, or cattle or goat and sheep, who does not pay *zakat* (would be spared punishment) but these (camels, cattle, goats and sheep) would come on the Day of Resurrection wearing more flesh and would gore him with their horns and trample him with their hooves. When the last one would pass away, the first one would return (to trample him) till judgment would be pronounced among the people."[1]

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[1] Muslim, #990, Aḥmad, 5/157, on the authority of Ibn Abī Shaybah. Bukhārī, 11/460, 3/256, Nāsa'ī, 5/10, Tirmidhī, #617, by way of al-Aʿmash.

ḤADĪTH TWENTY FIVE

"There is no *Ṣadaqah...*"

On the authority of Abū Sa'īd al-Khudrī (*raḍiyAllāhu 'anhu*) who said: 'The Prophet (ﷺ) said:

لَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ ، وَلَيْسَ فِيمَا دُونَ خَمْسِ
ذَوْدٍ صَدَقَةٌ ، وَلَيْسَ فِيمَا دُونَ خَمْسِ أَوْسُقٍ صَدَقَةٌ

"There is no *ṣadaqah*[1] on anything less than five camels and there is no *ṣadaqah* on anything less than five *awaq*[2], and there is no *ṣadaqah* on anything less than five *uwsuq*[3]."[4]

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[1] Here, the term *ṣadaqah* refers to the obligatory charity or *zakat.*

[2] *Awaq* is plural of *'uqiyah'* and it is a number of silver coins or its like, and they also say: *'waqiyah.'* They say it is forty *dirham*, and five *awaq* is equal to two-hundred *dirham*. And Allāh knows best.

[3] *Uwsuq* and *awsaq* are plural of *wasq*; a volume measurement which they say is equal to sixty *sā'*. A *sā'* is a volume measurement which is measured when the average man holds two hands together and scoops four times like that, and its precise measurement may be fixed by the leaders. And Allāh knows best.

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Al-Ājurrī commented: 'The meaning of the Prophet's (ﷺ) saying: "*...no ṣadaqah on less than five uqiyah*" means there is no *ṣadaqah* on wealth less than two-hundred *dirham*. One *uqiyah* equals forty *dirham*. The scholars unanimously agree that *ṣadaqah* is not obligatory on wealth totaling less than two-hundred *dirham*, if he has a complete two-hundred *dirham* at the time for *ṣadaqah*.'

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[4] Bukhārī, 3/245, Muslim, #979, Muwaṭṭā of Mālik, 1/244, Abū Dāwūd, #1558, Tirmidhī, #626, Nāsa'ī, 5/17, and Ibn Mājah by way of 'Amr Ibn Yaḥyā.

Ḥamzah al-Kinānī said: 'This is not narrated by anyone besides Abu Sa'īd al-Khudrī (*raḍiyAllāhu 'anhu*)' Ibn Ḥajr said: 'Rather it is narrated by both Jābir (*raḍiyAllāhu 'anhu)* and Abū Hurayrah (*raḍiyAllāhu 'anhu*) also.' See *al-Naqt al-Dharāt*, 3/480 and *Fatḥ al-Bārī*, 3/245.

ḤADĪTH TWENTY SIX

"The Messenger of Allāh wrote a letter (detailing the rules) of *ṣadaqah*"

On the authority of ʿAbdullāh ibn ʿUmar (*raḍiyAllāhu ʿanhu*) who narrated:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَتَبَ كِتَابَ الصَّدَقَةِ فَلَمْ يُخْرِجْهُ إِلَى عُمَّالِهِ حَتَّى قُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَرَنَهُ بِسَيْفِهِ ، فَلَمَّا قُبِضَ عَمِلَ بِهِ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ حَتَّى قُبِضَ ، ثُمَّ عَمِلَ بِهِ عُمَرُ رَضِيَ اللَّهُ عَنْهُ حَتَّى قُبِضَ ، فَكَانَ فِيهِ:

فِي خَمْسٍ مِنَ الْإِبِلِ شَاةٌ ، وَفِي عَشْرٍ شَاتَانِ ، وَفِي خَمْسَ عَشْرَةَ ثَلَاثُ شِيَاهٍ ، وَفِي عِشْرِينَ أَرْبَعُ شِيَاهٍ ، وَفِي خَمْسٍ وَعِشْرِينَ بِنْتُ مَخَاضٍ إِلَى خَمْسٍ وَثَلَاثِينَ ، فَإِذَا زَادَتْ فَفِيهَا ابْنَةُ لَبُونٍ إِلَى خَمْسٍ وَأَرْبَعِينَ ، فَإِذَا زَادَتْ فَفِيهَا حِقَّةٌ إِلَى

سِتِّينَ ، فَإِذَا زَادَتْ فَجَذَعَةٌ إِلَى خَمْسٍ وَسَبْعِينَ ، فَإِذَا زَادَتْ فِيهَا بِنْتَا لَبُونٍ إِلَى تِسْعِينَ ، فَإِذَا زَادَتْ فَفِيهَا حِقَّتَانِ إِلَى عِشْرِينَ وَمِائَةٍ ، فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمِائَةٍ ، فَفِي كُلِّ خَمْسِينَ حِقَّةٌ ، وَفِي كُلِّ أَرْبَعِينَ ابْنَةُ لَبُونٍ ،

وَفِي الشَّاءِ فِي كُلِّ أَرْبَعِينَ شَاةً شَاةٌ إِلَى عِشْرِينَ وَمِائَةٍ ، فَإِذَا زَادَتْ فَشَاتَانِ إِلَى مِائَتَيْنِ ، فَإِذَا زَادَتْ شَاةً فَثَلَاثُ شِيَاهٍ إِلَى ثَلَاثِمِائَةٍ ، فَإِذَا زَادَتْ عَلَى ثَلَاثِمِائَةٍ فَفِي كُلِّ مِائَةِ شَاةٍ شَاةٌ ، وَلَيْسَ فِيهَا شَيْءٌ حَتَّى تَبْلُغَ الْمِائَةَ ،

وَلَا يُجْمَعُ بَيْنَ مُتَفَرِّقٍ ، وَلَا يُفَرَّقُ بَيْنَ مُجْتَمِعٍ مَخَافَةَ الصَّدَقَةِ ، وَمَا كَانَ مِنَ الْبَطْنَيْنِ فَإِنَّهُمَا يَتَرَاجَعَانِ بَيْنَهُمَا بِالسَّوِيَّةِ ، وَلَا يُؤْخَذُ فِي الصَّدَقَةِ هَرِمَةٌ وَلَا ذَاتُ عَيْبٍ

'The Prophet (ﷺ) wrote a letter (detailing the rules) of *ṣadaqah*, but he was not able to send it to his collectors until he passed away. He had kept it with his sword. Abū Bakr acted upon this (letter) until he passed away, and 'Umar acted upon it until he passed away.

It was (written) in it: "Upon five camels, there is one sheep due. And upon ten, there is two sheep, and upon fifteen, three sheep, and upon twenty, four sheep; and

upon twenty-five to thirty-five camels a she-camel in her second year is to be given. If the number exceeds by one up to seventy camels, a she-camel in her fourth year is to be given; if they exceed by one up to seventy-five camels, a she-camel in her fifth year is to be given; if they exceed by one up to ninety camels, two she-camels in their third year are to be given; if they exceed by one up to one hundred and twenty, two she-camels in their fourth year are to be given. If the camels are more than this, a she-camel in her fourth year is to be given for every fifty camels, and a she-camel in her third year is to be given for every forty camels.

With regards to sheep, then for every forty sheep, one sheep is to be given, up to one-hundred and twenty sheep. If there is one more than this, then two sheep, up to two-hundred sheep. If there is more than two-hundred, then three sheep are due, up to three-hundred. If the sheep are more than that, then for every one-hundred sheep, one sheep is due, and nothing needs to be given unless one-hundred are reached. And different (flocks) should not be joined together, nor should a combined (flock) be separated for fear of giving (extra) charity. Each partner (who has a share in a combined flock) should pay the *ṣadaqah* in proportion to his shares. And an animal that is old, or a defective animal, will not be accepted for charity.'"

Al-Zuhrī said: 'When the *Zakat* collector comes, the sheep are to be divided into three divisions: A third of them should be the

worst (sheep of the flock), and a third of them the best, and a third in the moderate. And the one collecting charity should take from the moderate ones.'

And al-Zuhrī did not mention this division for cows.[1]

[1] Tirmidhī, #621, Abū Dāwūd, #1568, Darāmī, 1/381, Ibn Abī Shaybah, 3/121, Ḥākim, 1/392, Bayhaqi, 4/88, Aḥmad, 2/14. Ibn Mājah, #1800, Ibn Jārud, #174, Nāsa'ī, 5/18 and others.

Al-Albānī ruled this ḥadīth as being ṣaḥīḥ in *Ṣaḥīḥ Tirmidhī*.

ḤADĪTH TWENTY SEVEN

"Whoever fasts during Ramaḍān, having faith and expecting his reward (from Allāh)"

On the authority of Abū Hurayrah (*raḍiyAllāhu ʿanhu*) who narrated that: 'The Messenger of Allāh (ﷺ) said:

مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غفَرَ اللهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غفَرَ اللهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

"Whoever fasts during Ramaḍān, having faith and expecting his reward (from Allāh), will have all his previous sins forgiven. And whoever stands in prayer on *Laylat al-Qadr* (the Night of Decree), having faith (*īmān*) and expecting his reward (from Allāh) (*iḥtisāb*) will have all his previous sins forgiven."'[1]

[1] Bukhārī, 4/99, Muslim, 1/523, Abū Dāwūd, #1372, Tirmidhī, #683, Nāsa'ī, 4/155 and others.

Al-Ājurrī commented: 'The meaning of this ḥadīth is and Allāh knows best: The servant believes that Allāh has made fasting (in Ramaḍān) an obligation so he desires a reward for fasting. The servant anticipates a reward in the Hereafter because of that which has befallen him from hunger, thirst, abstention from his wife and his slave during the day as Allāh has prohibited.'

ḤADĪTH TWENTY EIGHT

"The Fast was for Three days in Every month..."

'Aṭṭiyah al-'Awfī narrated that Ibn 'Abbās (*raḍiyAllāhu 'anhuma*) said regarding the following verse:

فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ : { يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ، أَيَّامًا مَعْدُودَاتٍ } قَالَ:

كَانَ الصَّوْمُ ثَلَاثَةَ أَيَّامٍ فِي كُلِّ شَهْرٍ ، ثُمَّ نُسِخَ ذَلِكَ بِالَّذِي أَنْزَلَ اللَّهُ تَعَالَى مِنْ صِيَامِ شَهْرِ رَمَضَانَ ، وَهَذَا الصَّوْمُ الْأَوَّلُ مِنَ الْعَتَمَةِ ، فَمَنْ صَلَّى الْعَتَمَةَ حُرِّمَ عَلَيْهِ الطَّعَامُ وَالشَّرَابُ وَالْجِمَاعُ إِلَى الْقَابِلَةِ ، وَجَعَلَ اللَّهُ فِي هَذَا الصَّوْمِ الْأَوَّلِ فِدْيَةً طَعَامَ مِسْكِينٍ ، فَمَنْ شَاءَ مِنْ مُسَافِرٍ أَوْ مُقِيمٍ أَنْ يُطْعِمَ

مِسْكِينًا وَيُفْطِرَ ، كَانَ ذَلِكَ رُخْصَةً لَهُمْ ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي الصَّوْمِ الْآخَرِ إِحْلَالَ الطَّعَامِ وَالشَّرَابِ وَإِحْلَالَ النِّكَاحِ بِاللَّيْلِ إِلَى الصَّبَاحِ الَّذِي كَانَ اللَّهُ عَزَّ وَجَلَّ حَرَّمَ مِنَ الصَّوْمِ الْأَوَّلِ وَأَنْزَلَ فِي الصَّوْمِ الْأَخِيرِ : { **فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ**}،

فَلَمْ يَذْكُرِ اللَّهُ عَزَّ وَجَلَّ فِي الصَّوْمِ الْآخَرِ فِدْيَةً طَعَامَ مِسْكِينٍ، فَنُسِخَتِ الْفِدْيَةُ ، وَبَيَّنَهَا فِي الصَّوْمِ الْآخَرِ بِقَوْلِه :

{**يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ**}

وَهُوَ الْإِفْطَارُ فِي السَّفَرِ ، وَجَعَلَهُ عِدَّةً مِنْ أَيَّامٍ أُخَرَ ، وَقَوْلُهُ عَزَّ وَجَلَّ : {**عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ**}

كَانَ النَّاسُ أَوَّلَ مَا أَسْلَمُوا إِذَا صَامَ أَحَدُهُمْ يَصُومُ يَوْمَهُ حَتَّى إِذَا أَمْسَى طَعِمَ مِنَ الطَّعَامِ فِيمَا بَيْنَهُ وَبَيْنَ الْعَتَمَةِ حَتَّى إِذَا صُلِّيَتِ الْعَتَمَةُ حَرَّمَ اللَّهُ عَلَيْهِ الطَّعَامَ حَتَّى يُمْسِيَ مِنَ اللَّيْلَةِ الْقَابِلَةِ ،

وَإِنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ بَيْنَا هُوَ قَائِمٌ إِذْ سَوَّلَتْ

لَهُ نَفْسُهُ فَأَتَى أَهْلَهُ لِبَعْضِ حَاجَتِهِ ، فَلَمَّا اغْتَسَلَ أَخَذَ يَبْكِي وَيَلُومُ نَفْسَهُ كَأَشَدِّ مَا رَأَيْتُ مِنَ الْمَلَامَةِ ، ثُمَّ أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : يَا رَسُولَ اللَّهِ إِنِّي أَعْتَذِرُ إِلَى اللَّهِ عَزَّ وَجَلَّ ثُمَّ إِلَيْكَ مِنْ نَفْسِي هَذِهِ الْخَاطِئَةِ ، فَإِنَّهَا زَيَّنَتْ لِي مُوَاقَعَةَ أَهْلِي ، فَهَلْ تَجِدُ لِي مِنْ رُخْصَةٍ يَا رَسُولَ اللَّهِ ؟

فَقَالَ : لَمْ تَكُنْ حَقِيقًا بِذَلِكَ يَا عُمَرُ ، فَلَمَّا بَلَغَ عُمَرُ بَيْتَهُ أَرْسَلَ إِلَيْهِ فَأَتَاهُ وَقَدْ أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَذَرَهُ فِي آيَةٍ مِنَ الْقُرْآنِ ، فَأَمَرَ اللَّهُ عَزَّ وَجَلَّ رَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَضَعَهَا فِي الْمِائَةِ الْوُسْطَى مِنْ سُورَةِ الْبَقَرَةِ ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ : **{أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ ، هُنَّ لِبَاسٌ لَكُمْ ، وَأَنْتُمْ لِبَاسٌ لَهُنَّ ، عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ}** يَعْنِي بِذَلِكَ الَّذِي فَعَلَ عُمَرُ

وَكَانُوا إِذَا صَامُوا فَنَامُوا قَبْلَ أَنْ يُفْطِرُوا لَمْ يَحِلَّ لِأَحَدٍ مِنْهُمُ الطَّعَامُ وَلَا النِّكَاحُ، فَجَاءَ صِرْمَةُ بْنُ قَيْسٍ وَقَدْ عَمِلَ فِي حَائِطِهِ وَهُوَ شَيْخٌ كَبِيرٌ، فَضَرَبَ بِرَأْسِهِ فَنَامَ قَبْلَ أَنْ يُفْطِرَ، فَاسْتَيْقَظَ فَلَمْ يَأْكُلْ وَلَمْ يَشْرَبْ، فَأَصْبَحَ وَهُوَ ضَعِيفٌ، فَرَآهُ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ لَهُ : مَالِي أَرَاكَ ضَعِيفًا ؟ قَالَ : يَا رَسُولَ اللَّهِ كُنْتُ يَوْمِي أَعْمَلُ فِي حَائِطِي، فَجِئْتُ وَأَنَا مَعِي عَيَاءٌ فَضَرَبْتُ بِرَأْسِي قَبْلَ أَنْ أُفْطِرَ، وَجَاءَ عُمَرُ بْنُ الْخَطَّابِ فَوَقَعَ بِامْرَأَتِهِ بَعْدَ مَا نَامَتْ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِيهِمَا وَفِي جَمِيعِ النَّاسِ: { أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ، هُنَّ لِبَاسٌ لَكُمْ، وَأَنْتُمْ لِبَاسٌ لَهُنَّ، عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ، فَالْآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ، وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ }

"O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous. [Fasting for] a limited number of days." [*al-Baqarah* (2): 183-184]

He (*raḍiyAllāhu ʿanhu*) said: 'The fast was for three days in every month. This was later abrogated when Allāh revealed the fast of Ramaḍān. The first fast was the fast of *ʿaṭama*. Whoever prayed *ʿaṭama*, food, drink and sexual relations were prohibited (during the day). Allāh made the *fidyah* for this fast the feeding of the needy. Any traveler or resident who wished to feed the

poor and breakfast this was a *rukhsah* [an exception to a general law] for them. Later, Allāh revealed the fast of Ramaḍān and made permissible food, drink, and sexual relations during the night until morning. What Allāh made *ḥarām* in the fast of *ʿaṭama* He revealed in the fast of Ramaḍān "...then an equal number of days [are to be made up]..." [*al-Baqarah* (2): 184]

and did not mention the feeding of the poor as an omission. The omission from the fast of *ʿaṭama* was abrogated and Allāh explained it in his saying: "Allāh intends for you ease and He does not want to make things difficult for you." [*al-Baqarah* (2): 185]

This is about breaking fast during travel, and to make up the amount of days missed later. Allāh says: "Allāh knows that you used to deceive yourselves so He turned to you and forgave you."[*al-Baqarah* (2): 187]

At first the Muslims, if they would fast, they would fast the day until the evening and eat that which was between them and *ʿaṭama*. So if the *ʿaṭama* was prayed Allāh would make food *ḥarām* on them from the previous night. ʿUmar Ibn Khaṭṭāb was standing between us when he let himself become seduced by his desires. As a result he went to his wife to fulfill his desires. When he finished his *ghusl* he began to cry and blame himself strongly like no other blameworthiness I have ever seen. Then he went to the Messenger of Allāh and said: "O

Messenger of Allāh! I seek pardon in Allāh and to you for my soul on behalf of this sin. I had relations with my family because my desires appealed to me. Do you find a consession (*rukhsah*) for me, O Messenger of Allāh?" The Messenger of Allāh said: "The action does not deserve an excuse." When 'Umar went to his house, the Prophet (ﷺ) sent for him and he came. Allāh revealed an excuse in a verse of the Qur'ān and ordered that it be placed in *Surah al-Baqarah*:

"It has been made permissible for you the night preceding fasting to go to your wives [for sexual relations]. They are clothing for you and you are clothing for them. Allāh knows that you used to deceive yourselves, so He accepted your repentance and forgave you." [*al-Baqarah* (2): 187]

This was because of the action of 'Umar.

In the ḥadīth of Mu'adh ibn Jabal (*raḍiyAllāhu 'anhu*) and Ibn 'Abbās (*raḍiyAllāhu 'anhumā*) as well as others said: 'When they would fast and fall asleep before they broke fast, food and sexual relations were not permissible for anyone among them. Sirmah Ibn Qais al-Anṣarī was an elderly man. He used to do hard work during the day, so he was overwhelmed by sleep and fell asleep before he broke his fast. He woke up and had not eaten or drunk anything and as a result he was weak. The Prophet (ﷺ) saw him and said: "Why do you appear weak to me?!" He said: 'O Messenger of Allāh I was working

hard yesterday and came home tired. I fell asleep before I broke fast. Then ʿUmar ibn Khaṭṭāb came and had relations with his wife after she was asleep. Allāh revealed concerning them:

"It has been made permissible for you the night preceding fasting to go to your wives [for sexual relations]. They are clothing for you and you are clothing for them. Allāh knows that you used to deceive yourselves, so He accepted your repentance and forgave you. So now, have relations with them and seek that which Allāh has decreed for you [i.e., offspring]. And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]."[*al-Baqarah* (2): 187][1]

[1] Ibn Jarīr, 2/131, Ibn Abī Ḥātim in *al-Durr al-Manthūr*, 1/429, 1/476, Abū Dāwūd, #2313, by another route with a ḥasan isnād on the authority of Ibn ʿAbbās (*raḍiyAllāhu ʿanhumā*) in summarised form.. See *Jāmiʿ al-Uṣūl*, 2/26, Ibn al-Āthīr, *Fatḥ al-Bārī*, 8/182, *Taghlīq al-Taʿlīq*, 3/185 of Ibn Ḥajr

ḤADĪTH TWENTY NINE

"A Month can be only Twenty-Nine Days..."

On the authority of Ibn 'Umar (*raḍiyAllāhu 'anhumā*) who said: 'The Prophet (ﷺ) said:

إِنَّمَا الشَّهْرُ تِسْعٌ وَعِشْرُونَ ، فَلَا تَصُومُوا حَتَّى تَرَوْهُ ، وَلَا تُفْطِرُوا حَتَّى تَرَوْهُ ، فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدُرُوا لَهُ

"A month can be only twenty-nine days. Do not fast until you see (the crescent) and do not break fast until you see (the crescent). If there is overcast in the sky then regard the month (as thirty days)."[1]

Nāfi' said: 'After twenty nine days of Sha'bān had past 'Abdullāh Ibn 'Umar would send someone to look for the crescent. If it was seen they would fast. In addition, if the crescent was not seen and

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[1] Muslim, #1080, #6 by way of Ismā'īl.

Abū Dāwūd, #2320, by way of Ḥammād.

Bukhārī, 4/102, Mālik, 1/286, Nāsa'i, 4/134, Dārmī, 2/3, Bayhaqī, 4/204, Aḥmad, 2/5, 13, 63 by way of Ibn 'Umar (*raḍiyAllāhu 'anhumā*).

no clouds or haze prevented the person's view then Ibn 'Umar would wake up the next morning and fast. In addition to this, if clouds or haze prevented the person's view of the crescent Ibn 'Umar would wake up and fast the next morning.'[2]

Al-Ājurrī commented: 'Abū Bakr Ibn Muḥammad al-Sadlanī said that Abū Bakr al-Marwazī narrated that Aḥmad Ibn Ḥanbal said: 'In reference to the statement about the crescent 'If clouds or haze block a person's view it is befitting for the servant to believe during the night that he will be fasting the next day. This is because he is not sure if it is Ramaḍān or Sha'bān.'[3]

It has been narrated that:

لَا صِيَامَ لِمَنْ لَمْ يَجْمَعِ الصِّيَامَ مِنَ اللَّيْلِ

> "There is no fast for the person who does not make his intention during the night."[4]

This person believes that he will have to fast tomorrow expecting that it will be Ramaḍān. This is following the way of Ibn 'Umar (*raḍiyAllāhu 'anhumā*).

Abū Bakr al-Marwazī said: 'I said to Abū 'Abdullāh: 'Did not the

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[2] It is reported by Aḥmad with a sahih isnād.

[3] See *Masā'il Imām Aḥmad*, p.88

[4] Abū Dāwūd, #2454, Ibn Khuzaymah, #1933, Ṭabarānī in *Sharḥ Ma'ānī al-Āthār*, 1/325, Bayhaqī, 4/202, Khaṭīb, 3/92 on the authority of Ibn 'Umar (*raḍiyAllāhu 'anhumā*) with a sahih isnād.

Messenger of Allāh prohibit us from fasting on the day of doubt?'[5] Imām Aḥmad said: 'This is if it is cloudless. Now if there is haze or clouds in the sky, then observe the fast in conformity with the action of Ibn 'Umar."

Al-Ājurrī commented: 'Ja'far Ibn Muḥammed al-Sadlanī said that al-Faḍl Ibn Zīyad said that he heard Abū 'Abdullāh say about the fast on the day of doubt: 'I hold the position of Ibn 'Umar based on the ḥadīth.'

Imām Ahmad said: 'When the thirtieth night of Sha'ban arrived he would look for the crescent. If cloud or haze prevented him from seeing it then he would wake up the next morning fasting. If no clouds or haze blocked his view of the crescent he would fast the next day.'

Al Faḍl said: 'I heard Imām Aḥmad being asked about the statement of the Prophet (ﷺ): "If there is overcast in the sky then regard the month (as thirty days)."

The questioner said: 'What does this mean?' Imām Aḥmad said: 'If the clouds or haze block the person's view of the crescent during the thirtieth night of Shab'an, Ibn 'Umar would fast the next day. If there were not any clouds or haze in the sky he would not fast. This has been narrated on the Prophet (ﷺ) and Ibn 'Umar used to do this.

[5] Abū Dāwūd, #2334, Tirmidhī, #686, Nāsa'ī, 1/306, Dāramī, 1/2 , Ṭabarānī, 1/356, Ibn Ḥibbān, #878, Ḥākim, 1/424, Ibn Ḥajr in *Taghlīq al-Ta'līq*, 3/140 and others.

ḤADĪTH THIRTY

"Whoever intends to make *Ḥajj* then let him hasten..."

Ibn ʿAbbās (r*aḍiyAllāhu ʿanhumā*) narrated that al-Faḍl Ibn ʿAbbās (*raḍiyAllāhu ʿanhumā*) or vice versa said that: 'The Messenger of Allāh (ﷺ) said:

مَنْ أَرَادَ الْحَجَّ فَلْيُعَجِّلْ ، فَإِنَّهُ قَدْ يَمْرَضُ الْمَرِيضُ ، وَتَضِلُّ الضَّالَّةُ ، وَتَعْرِضُ الْحَاجَةُ

"Whoever intends to make *Ḥajj* then let him hasten to do so because maybe an illness might befall him, or he might lose his mount (ability to bear the expense) or he might be prevented by some other necessity."[1]

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[1] Aḥmad, 1/323, 355, Ibn Mājah, #2883, Bayhaqī, 4/340, Abū Nuʿaym, 1/114, Ṭabarānī in *al-Kabīr*, 18/287, 296 and others by way of Ismāʿīl.

Abū Dāwūd, #1732, Ibn Mājah, #2883, Dāramī, 2/28, Ḥākim, 1/448, Bayhaqī, 4/340, Aḥmad, 0/225 and others on the authority of Ibn ʿAbbas (*raḍiyAllāhu ʿanhumā*) in summarised form.

It is ruled sahih by Ḥākim and Dhahabi agrees with him.

Al-Albānī ruled this ḥadīth as ḥasan in Irwāʾ #990

Al-Ājurrī commented: 'It is as if he (ﷺ) said when the time for *Ḥajj* comes and you have the ability to perform it then it is an obligation for you to make *Ḥajj*. So hasten to Allāh's house and do not be obstructed by that which does not serve as an excuse (i.e. worldly concern). You are not safe that things might befall you and deprive you of *Ḥajj* (i.e. illness). If the way to *Ḥajj* is blocked and you suffer loss of wealth then you will not be excused. It was possible for you to go to *Ḥajj* but you neglected and were lax in its obligation on you, so for that reason you have committed a great sin.

ḤADĪTH THIRTY ONE

"If a person died without making *Ḥajj*..."

On the authority of Abū Umāmah (*raḍiyAllāhu ʿanhu*) who said: 'The Messenger of Allāh (ﷺ) said:

مَنْ لَمْ يَمْنَعْهُ مِنَ الْحَجِّ حَاجَةٌ ظَاهِرَةٌ، وَلَا مَرَضٌ حَابِسٌ، وَلَا سُلْطَانٌ جَائِرٌ، فَمَاتَ وَلَمْ يَحُجَّ ، فَلْيَمُتْ إِنْ شَاءَ يَهُودِيًّا، وَإِنْ شَاءَ نَصْرَانِيًّا

"If any person died without performing the *Ḥajj* and there was no obvious demand, severe illness, or evil ruler, which might have prevented him from doing it, he would have died, if Allāh wills, like a Jew or a Christian."[1]

Al-Ājurrī commented: 'Allāh said in the Qur'ān:

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[1] Daramī, #1792, Bayhaqī in *Sunan*, 4/334, in *Shuʿb*, simarily in, *al-Jāmiʿ al-Kabīr*, #11853. The isnād for this ḥadīth is weak. However the wording from this text is correct on Ibn ʿUmar (*raḍiyAllāhu ʿanhumā*). They are his words and not that of the Prophet (ﷺ)

وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا

"And [due] to Allāh from the people is a pilgrimage to the House - for whoever is able to find thereto a way."
[*Āl-'Imrān* (3): 97]

When the man has the ability, *Ḥajj* becomes an obligation on him. If he stays behind after its duty has become obligatory on him, then he has committed a grave sin. It is not from the character of the Muslim to be lax towards an obligation from the obligations that Islām is built upon."

Ibn 'Umar (*raḍiyAllāhu 'anhumā*) said: 'Whoever died and did not perform *Ḥajj* and had the capability would have died, if Allāh wills, as a Jew or a Christian. I used to be on the point of sending men to different countries and having them look at whoever had the ability and did not perform *Ḥajj* to impose a tax on them. By Allāh they are not Muslims. By Allāh they are not Muslims.'

'Alī Ibn Abī Tālib (*raḍiyAllāhu 'anhu*) said: 'Whoever has the necessary provisions for him to reach Allāh's house and did not go dies a Jew or Christian.'

Aswad ibn Yazīd said to his master (it is said his name was Muqlass): 'If you die and did not perform *Ḥajj* I will not pray at your funeral.'

Sa'īd Ibn Jubayr said: 'If my neighbour dies while he was well off and did not perform *Ḥajj*, I will not attend his funeral prayer.'

ḤADĪTH THIRTY TWO

"Ibn ʿAbbās (*raḍiyAllāhu ʿanhumā*) said about the verse:..."

Ibn Abī Ṭalḥah narrated that Ibn ʿAbbās (*raḍiyAllāhu ʿanhumā*) said about the verse:

فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ : {وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا}

قَالَ : وَالسَّبِيلُ أَنْ يَصِحَّ بَدَنُ الْعَبْدِ ، وَيَكُونَ لَهُ ثَمَنُ زَادٍ وَرَاحِلَةٌ مِنْ غَيْرِ أَنْ يُجْحَفَ بِهِ ،

ثُمَّ قَالَ: {وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ}

يَقُولُ : وَمَنْ كَفَرَ بِالْحَجِّ فَلَمْ يَرَ حَجَّهُ بِرًّا ، وَلَا تَرْكَهُ إِثْمًا

"And [due] to Allāh from the people is a pilgrimage to the House - for whoever is able to find thereto a way."
[*Āl-ʿImrān* (3): 97]

The ability (*al-Sabīl*) is that the servant's body is healthy, and he has the cost of his provisions without facing hardship.

Then Ibn 'Abbās (*raḍiyAllāhu 'anhumā*) said: "But whoever disbelieves [i.e., refuses] - then indeed, Allāh is free from need of the worlds." [*Āl-'Imrān* (3): 97]

This applies to the person that denies *Ḥajj*. He does not believe it to be a righteous deed and the abandonment of it to be a sin."[1]

[1] Ibn Jarīr, 3/15, 20, Bayhaqī, 4/324, 331, similarly, mentioned by Ibn Munthūr in, *Durr al-Manthūr*, 4/274, 276.

The isnād for this ḥadīth is weak.

HADĪTH THIRTY THREE

"Guarding the Frontier for a Day in the Cause of Allãh..."

On the authority of Shuraḥbil Ibn al-Simṭ:

أَنَّهُ كَانَ نَازِلًا عَلَى حِصْنٍ مِنْ حُصُونِ فَارِسَ مُرَابِطًا قَدْ أَصَابَتْهُمْ خَصَاصَةٌ ، فَمَرَّ بِهِمْ سَلْمَانُ الْفَارِسِي

فَقَالَ : أَلَا أُحَدِّثُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكُونُ عَوْنًا لَكُمْ عَلَى مَنْزِلِكُمْ هَذَا ؟

قَالُوا : بَلَى يَا أَبَا عَبْدِ اللَّهِ حَدِّثْنَا قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:

رِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنْ قِيَامِ شَهْرٍ وَصِيَامِهِ ، وَمَنْ مَاتَ مُرَابِطًا فِي سَبِيلِ اللَّهِ كَانَ لَهُ أَجْرُ مُجَاهِدٍ إِلَى يَوْمِ الْقِيَامَةِ

Salmān al-Farsī (*raḍiyAllāhu ʿanhu*) passed by Shuraḥbil Ibn al-Simṭ while he was in a garrison in which he and his companions were suffering from difficulties. He said to him: 'Shall I narrate to you - O Ibn al-Simṭ - a hadith I heard from the Messenger of Allāh (ﷺ)?' He said: 'Of course O Abū 'Abdullāh narrate to us.' He said: "(*Ribāṭ*) Guarding the frontier for a day in the cause of Allāh is than better, than fasting a month and standing (in prayer) for it. Whoever stands guard in the path of Allāh, it is better than standing during the night of Ramaḍān fasting in it. Whoever dies as a watch guard in the path of Allāh will have the reward of a martyr until the Day of Judgment."[1]

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[1] Muslim, #1913, Tirmidhī, #1665, Nāsa'ī, 6/39, Ṭaḥawī in *al-Mushkil*, 3/102, Ḥākim, 2/80, Bayhaqī, 9/38, Saʿīd Ibn Mansūr, #2409, Aḥmad, 5/440, Ṭabarānī in *al-Kabīr*, #6077 and others.

In Muslim, #1913, on the authority of Salmān (*raḍiyAllāhu ʿanhu*) who said: 'I heard the Messenger of Allāh (ﷺ) say: "Guarding the frontier in the cause of Allāh for one day and night is better than fasting and praying *Qiyām* for a month, and if he dies, the reward for his righteous deeds that he used to do will continue, and he will receive provision, and he will be safe from the trial of the grave."

In Tirmidhi, #1665, Salmān al-Farsī (*raḍiyAllāhu ʿanhu*) passed by Shuraḥbil Ibn al-Simṭ while he was in a garrison in which he and his companions were suffering from difficulties. He said to him: 'Shall I narrate to you - O Ibn al-Simṭ - a hadith I heard from the Messenger of Allāh (ﷺ)?' He said: 'Of course O Abū 'Abdullāh narrate to us.' He said: 'I heard the Messenger of Allāh (ﷺ) saying: "(*Ribāṭ*) Guarding the frontier for a day in the cause of Allāh is more virtuous" - and perhaps he said: "better, than fasting a month and standing (in prayer) for it. And whoever dies in it, he is protected from the trials of the grave, and his deeds (continuously) multiplied until the Day of Resurrection."'

ḤADĪTH THIRTY FOUR

"Strive in the Path of Allāh far and near ..."

On the authority of 'Ubadah Ibn Ṣāmmit (*raḍiyAllāhu 'anhu*) said that: 'The Messenger of Allāh (ﷺ) said:

جَاهِدُوا فِي سَبِيلِ اللَّهِ الْقَرِيبَ وَالْبَعِيدَ، فِي الْحَضَرِ وَالسَّفَرِ، فَإِنَّ الْجِهَادَ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ، وَإِنَّهُ يُنَجِّي صَاحِبَهُ مِنَ الْهَمِّ وَالْغَمِّ

"Strive in the path of Allāh far and near or in your homeland or journey. Indeed *jihād* is a gate from the gates of Paradise. Striving in the path of Allāh saves a person from the stress and worries (on the Day of Judgment)."[1]

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[1] Ibn Bishrām in *al-Amālī*, 2/87, 'Abdullāh ibn Aḥmad in *Zawā'id al-Musnad*, 5/330, Aḥmad, 5/314, 316, 326 and others.

Al-Albānī has ruled this ḥadīth as being ḥasan *li ghayrihi*, *Silsilah Aḥādīth al-Ṣaḥīḥah* #1941.

Al-Ājurrī commented: 'These ḥadīths motivate the intelligent person to stand watch for the sake of Allāh, to strive, to spend one's wealth in the path of Allāh, or bear any single endeavour for Allāh's sake.'

The Prophet (ﷺ) said:

غَدْوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا

> "A single endeavour in Allāh's cause in the forenoon or -afternoon is better than the world and whatever is in it."

[Publishers Note] The word Jihad comes from the Arabic root verb, which means to struggle, strive or endeavour in the way of Allāh. Hence jihad is literally an act of struggling. Jihad is to struggle with the base desires of one's own soul. Thus jihad primarily refers to the inner struggle that each individual faces on a daily basis, doing good and refraining from all bad and submitting to Allāh completely with sincerity. Every act should be done to please Allāh. To be wholesome it must be in accordance with Allāh's commands and the teachings of the Prophet Muḥammad (ﷺ) while being cognisant of Allāh at all times.

However, when it becomes absolutely necessary to physically fight evil, jihad takes on a martial dimension. The Prophet Muhammad (ﷺ) and his followers, like many Israelite Prophets before them, fought wars in self-defence and in order to abolish tyranny and oppression.

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HADĪTH THIRTY FIVE

"Indeed the Friends of Allāh are those who Pray..."

It was reported from 'Ubayd Ibn 'Umayr, from his father, that he narrated to him - and he was a Companion of the Prophet (ﷺ). That the Messenger of Allāh (ﷺ) said in the farewell *Hajj*:

إِنَّ أَوْلِيَاءَ اللَّهِ تَبَارَكَ وَتَعَالَى الْمُصَلُّونَ وَأَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

مَنْ يُقِمِ الصَّلَوَاتِ الْخَمْسَ اللَّاتِي كُتِبْنَ عَلَيْهِ، وَيَصُومُ رَمَضَانَ يَحْتَسِبُ صَوْمَهُ، وَيَرَى أَنَّهُ حَقٌّ عَلَيْهِ وَاجِبٌ، وَيُعْطِي زَكَاةَ مَالِهِ يَحْتَسِبُهَا، وَيَجْتَنِبُ الْكَبَائِرَ الَّتِي نَهَى اللَّهُ عَزَّ وَجَلَّ عَنْهَا

ثُمَّ إِنَّ رَجُلًا مِنْ أَصْحَابِهِ سَأَلَهُ فَقَالَ: يَا رَسُولَ اللَّهِ مَا الْكَبَائِرُ؟

هُنَّ تِسْعٌ، أَعْظَمُهُنَّ إِشْرَاكٌ بِاللَّهِ، وَقَتْلُ نَفْسٍ مُؤْمِنٍ : قَالَ بِغَيْرِ حَقٍّ، وَفِرَارٌ يَوْمَ الزَّحْفِ، وَالسِّحْرُ، وَأَكْلُ مَالِ الْيَتِيمِ، وَأَكْلُ الرِّبَا، وَقَذْفُ الْمُحْصَنَاتِ، وَعُقُوقُ الْوَالِدَيْنِ الْمُسْلِمَيْنِ وَاسْتِحْلَالُ الْبَيْتِ الْحَرَامِ قِبْلَتِكُمْ أَحْيَاءً وَأَمْوَاتًا ثُمَّ قَالَ لَا يَمُوتُ رَجُلٌ لَمْ يَعْمَلْ هَذِهِ الْكَبَائِرَ وَيُقِيمُ الصَّلَاةَ وَيُؤْتِي الزَّكَاةَ إِلَّا رَافَقَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي دَارٍ بُحْبُوحَةٍ، أَبْوَابُهَا مَصَارِيعُ مِنْ ذَهَبٍ

"Indeed the friends of Allāh are those who pray."

The Messenger of Allāh (ﷺ) said: "Whoever establishes the five daily prayers that have been made incumbent upon him, fasts the month of Ramaḍān desiring Allāh's reward and believes that fasting is a duty upon him, pays *zakah* on his wealth desiring a reward for his *zakah* and avoids the major sins..."

A Companion said: 'O Messenger of Allāh! What are the major sins?' The Prophet (ﷺ) said: "They are nine and the severest of them are: Committing *shirk* with Allāh, to kill a Muslim unjustly, to flee from the battlefield, to practice magic, to eat the wealth of the orphan, to devour *ribā* [interest], and to slander the chaste Muslim woman, disobeying Muslim parents and and

violating *al-Bayt al-Ḥarām* (the Sacred House) which is your *qiblah* during life and after death. No Muslim dies and avoids these sins while establishing the prayer and paying *zakah* except he will accompany Muḥammad in a house in the middle of Paradise. Its doors will have gold trim."[1]

Al-Ājurrī commented: 'People have differed concerning the major sins and what exactly they are. About the verse:

إِن تَجْتَنِبُوا۟ كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ

"If you avoid the major sins which you are forbidden."
[*al-Nisā'* (4): 31],

Ibn 'Abbās (*raḍiyAllāhu 'anhumā*) said: 'A major sin is every sin that Allāh has concluded its outcome with the Hell, or His anger, or a curse or a punishment.'

It has also been narrated on Ibn 'Abbās (*raḍiyAllāhu 'anhumā*) that he said: 'The major sins are seventy the least severe of them are seven.'

In another narration on him, he (*raḍiyAllāhu 'anhumā*) said: 'Everything that Allāh is disobeyed with is considered a major sin.'

'Abdu'l-Razzāq was asked about the major sins. He said they are eleven. Four on the head: *Al-Shirk*, slandering chaste women,

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[1] Abū Dāwūd, #2875, Nāsa'i, #4012, Ḥākim, 1/59, Ṭabarānī in *al-Kabīr*, 17/47, Bayhaqī, 3/408, 10/186, Ṭaḥāwī in *al-Mushkil*, 1/383, al-Mizzī in *Tadhīb al-Kamāl*, 2/767, al- 'Aqilī, 3/45, Ibn Jarīr, 5/26 and others.
Al-Albānī ruled this ḥadīth as ḥasan.

giving false testimony and uttering a hostile oath. Three in the stomach: consuming *ribā*, consuming the wealth of the orphans and drinking intoxicants. One from the two legs: Fleeing from the battlefield. One on the private parts: Illegal sexual intercourse. One done by both hands: To kill someone that Allāh has prohibited from being killed. One connected to the complete body: Cutting ties from parents.

HADĪTH THIRTY SIX

"The Messenger of Allāh (ﷺ) Took My Hand..."

On the authority of Jābir (*radiyAllāhu ʿanhu*) who said: "Abdu'l-Raḥmān ibn ʿAwf (*radiyAllāhu ʿanhu*) said:

أَخَذَ بِيَدِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَانْطَلَقَ إِلَى النَّخْلِ الَّذِي فِيهِ ابْنُهُ إِبْرَاهِيمَ ، فَوَجَدَهُ يَجُودُ بِنَفْسِهِ ، فَأَخَذَهُ فَوَضَعَهُ فِي حِجْرِهِ ، ثُمَّ قَالَ:

يَا إِبْرَاهِيمُ مَا نَمْلِكُ لَكَ مِنَ اللَّهِ شَيْئًا وَذَرَفَتْ عَيْنَاهُ،

فَقُلْتُ : صَلَّى اللَّهُ عَلَيْكَ أَتَبْكِي ؟ أَوَ لَمْ تَنْهَ عَنِ الْبُكَاءِ ؟ قَالَ:

مَا نَهَيْتُ عَنْهُ، وَلَكِنْ نَهَيْتُ عَنْ صَوْتَيْنِ أَحْمَقَيْنِ فَاجِرَيْنِ: صَوْتٍ عِنْدَ نَغَمَةِ لَهْوٍ وَلَعِبٍ وَمَزَامِيرِ الشَّيْطَانِ، وَصَوْتٍ عِنْدَ مُصِيبَةٍ ، وَخَمْشِ وُجُوهٍ، وَشَقِّ جُيُوبٍ، وَرَنَّةِ شَيْطَانٍ،

وَهَذِهِ رَحْمَةٌ، وَمِنْ لَا يَرْحَمِ لَا يُرْحَمُ،

يَا إِبْرَاهِيمُ لَوْلَا أَنَّهُ أَمْرُ حَقٍّ، وَوَعْدُ صِدْقٍ، وَأَنَّهَا سَبِيلٌ مَأْتِيَّةٌ، وَأَنَّ آخِرَنَا سَيَلْحَقُ بِأَوَّلِنَا لَحَزِنَّا عَلَيْكَ حُزْنًا هُوَ أَشَدُّ مِنْ هَذَا، وَإِنَّا بِكَ لَمَحْزُونُونَ، تَدْمَعُ الْعَيْنُ، وَيَحْزَنُ الْقَلْبُ، وَلَا نَقُولُ مَا يُسْخِطُ الرَّبَّ

'The Messenger of Allāh (ﷺ) held my hand and too me to the date-palm tree where his son Ibrāhīm was at. He found Ibrāhīm in his last breaths. He took him and placed him in his room. Then he said to him "O Ibrāhīm we do not possess anything for you from Allāh. His eyes began to water. I said: 'Allāh has blessed you and you are crying?! Have not you prohibited crying?!' He (ﷺ) said: "I have not prohibited it, but I prohibited two foolish immoral voices: A voice of the musical tone with entertainment and amusement along with *Shayṭān's* wind instrument. A voice during a calamity while clawing at one's face and tearing one's clothes, and *Shayṭān's* scream.

Crying is a mercy and whoever does not show mercy will not be shown mercy. O Ibrāhīm, If it was not a true reality, a promise and a path (to Paradise) it would not have happened. Indeed in our Hereafter we will meet at the beginning of our journey (of this life). Verily we are deeply saddened because of you. And due to you

> we are heartbroken. The eyes are watering and the heart is mourning but we do not say anything which makes our Lord angry."[1]

Al-Ājurrī commented: 'This ḥadīth motivates the intelligent to be a person that whenever Allāh bestows a blessing upon them, which makes them happy and delightful, to thank Him for the blessing and to remember Allāh in abundance. A person should be obedient to Allāh and seek assistance from Him with *du'ā'* for obedience to Allāh.

Among the things they should be happy for are marriages, wedding ceremonies, *walīmahs*, circumcision of their children and whatever else resembles these types of celebrations. Furthermore, the person who has been given these blessings should be charitable towards relatives, neighbours, the weak and others. Moreover, one should seize the opportunity to invite the poor and the needy in order to seek assistance with Allāh's blessings for obedience. If the people who have been blessed do not do these things, then consider them as evil and arrogant. Instead they bring to these celebrations acts of disobedience. Among the disobedience is entertainment with drums, wind instruments, string instruments, wooden instruments, long necked stringed instruments and male and female singers.

By bringing these things to their celebrations they have disobeyed Allāh. If they seek assistance with His blessings on disobedience, then the hearts of the Muslims are harmed by these acts. It is a duty for the Muslims to disapprove of such acts of disobedience.

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[1] Ibn Sa'd, 1/138, 143, Tirmidhī, #1005, Ṭayālisī, #1683, Ḥākim, 4/40, Ibn Mājah, #1589, Bazzār, #795, see in *Silsilah Aḥādīth as-Ṣaḥīḥah*, #427

This ḥadīth is ḥasan.

They should feel offended by such neighbours and supplicate against them. This is done because of the acts they have done from which they were prohibited.

So when someone dies or a calamity befalls them their hearts feel pain. During their times of hardship the smart ones among the believers practices, what Allāh refers to as patience (*ṣabr*), repentance (*tawbah*), supplication (*du'ā'*) and prayer (*ṣalah*). Allāh rewards them because of their actions, is pleased with them and praises them. The ones with sense among the people when they cry or are grief stricken there is no blame on them. This is because the believer is soft hearted and crying is mercy for him. It is permissible for the believer to cry.

Now as for the countless ignorant among the people whenever a calamity or hardship befalls them, they become angry with what has happened to them. They bring about distress, destruction, hostilities, and mourning. In addition to this you find them smacking their cheeks, pulling out and cutting their hairs. Also you find such people smacking their faces, tearing their clothes, and wailing. They wail and disobey Allāh during their times of calamity with numerous acts of disobedience. Also these people return to the character of pre-Islāmic times during meals. They remain awake all night with the relatives of the deceased. The women visit the graves and lose the prayers and do other things that resemble acts of disobedience to Allāh.

Allāh detests them because of such actions. The believers are harmed by the evil that appears from them. They work together in sin and transgression with the blessings they are granted. They are found working together in ignorance and not for classes of knowledge.

ḤADĪTH THIRTY SEVEN

"The Religion is Advice (*naṣīḥah*)..."

On the authority of Tamīm al-Dārī (*raḍiyAllāhu ʿanhu*) that the Messenger of Allāh (ﷺ) said:

إِنَّ الدِّينَ النَّصِيحَةُ، إِنَّ الدِّينَ النَّصِيحَةُ، إِنَّ الدِّينَ النَّصِيحَةُ

ثَلَاثَ مَرَّاتٍ قَالَ:

لِمَنْ يَا رَسُولَ اللَّهِ؟ قَالَ:

لِلَّهِ وَلِرَسُولِهِ، وَلِكِتَابِهِ، وَلِأَئِمَّةِ الْمُسْلِمِينَ، وَعَامَّتِهِمْ

"Indeed the religion is advice (*naṣīḥah*). Indeed the religion is advice. Indeed the religion is advice [He (ﷺ) said this thrice]." It was asked: "To whom O Messenger of Allāh?" The Prophet (ﷺ) replied: "To Allāh, His Book, His Messenger , to the Leaders of the Muslims and to the common folk of the Muslims."[1]

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[1] Muslim, #55, Aḥmad, 4/102, Nāsa'i, 2/178, al-Ḥumaydī, 2/369, al-Quḍāʿī,
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Al-Ājurrī commented: 'A questioner asked me about this ḥadīth. He said: 'Tell me how advice is given to Allāh, His Book, His Messenger and to the Leaders of the Muslims and to the common folk of the Muslims?'

I answered in the form of this book exactly how advice is to be given, in this order. That which he asked about is rewarded. It is befitting for a Muslim with sound mind and manners to seek out how to give advice and learn it. Allāh is the one that grants success.'

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#17, Abū 'Ubayd in *al-Amwāl*, #9, Abū Dāwūd, 5/233, Abū 'Awāna, 1/36, Ibn Ḥibbān in Rawdah al-'Uqulā', #194, Bagawī, 13/93, Ṭabarānī in *al-Kabīr*, #1260, #1261, #1262, #1263, Ibn Ḥajr in *Taghlīq*, 2/55 and others.

This hadith is in Bukhārī, but without its chain (*isnād*).

ḤADĪTH THIRTY EIGHT

"That which is Lawful is Clear and that which is Unlawful is also Clear..."

On the authority of Abū ʿAbdullāh al-Nuʿmān Ibn Bashīr (*raḍiyAllāhu ʿanhu*) who said: 'I heard the Messenger of Allāh (ﷺ) say:

الْحَلَالُ بَيِّنٌ، وَالْحَرَامُ بَيِّنٌ، وَبَيْنَهُمَا شُبُهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ، فَمَنِ اتَّقَى الشُّبُهَاتِ فَقَدِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ فَقَدْ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي حَوْلَ الْحِمَى يُوشِكُ أَنْ يَقَعَ فِيهِ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى، أَلَا وَإِنَّ حِمَى اللَّهِ عَزَّ وَجَلَّ مَحَارِمُهُ

"That which is lawful (*ḥalāl*) is clear and that which is unlawful (*ḥarām*) is also clear. Between the two of them are doubtful [or ambiguous] matters about which not many people are knowledgeable about. Thus, he who avoids these doubtful matters (*shubuhāt*) certainly clears

himself in regards to his religion and his honour. But he who falls into the doubtful matters, falls into that which is unlawful like the shepherd who pastures around a sanctuary, all but grazing therein. Verily every king has a sanctuary and Allāh's sanctuary is His prohibitions.'"[1]

Al-Ājurrī commented: 'For this ḥadīth we have another good answer. All of creation is in need of the knowledge about the lawful (*ḥalāl*) and unlawful (*ḥarām*). Ignorance about it is not sufficient for them. Whoever wishes to know about it pursues its knowledge. And whoever pursues it finds it by the will of Allāh.'

[1] Bukhārī, #2501, Muslim, #1599, Aḥmad, 4/269, 270, Abū Dāwūd, #3329, Nāsa'i, 7/241, Ibn Mājah, #3983, Bayhaqī in *al-Zuhd*, #858 and others. Ḥadīths with very similar meaning have been narrated by the Companions ʿAbdullāh ibn ʿUmar, Ammār ibn Yāsir, Jābir, ibn Masʿūd and Ibn ʿAbbās (*raḍiyAllāhu ʿanhum*).

ḤADĪTH THIRTY NINE

"There are Seven whom Allāh, the Mighty and Majestic will shade in His Shade..."

On the authority of Abū Hurayrah (r*aḍiyAllāhu ʿanhu*) who said: 'The Messenger of Allāh (ﷺ) said:

سَبْعَةٌ فِي ظِلِّ اللَّهِ عَزَّ وَجَلَّ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ :إِمَامٌ مُقْتَصِدٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ عَزَّ وَجَلَّ وَطَاعَتِهِ حَتَّى تُوُفِّيَ عَلَى ذَلِكَ، وَرَجُلٌ ذَكَرَ اللَّهَ عَزَّ وَجَلَّ خَالِيًا فَفَاضَتْ عَيْنَاهُ مِنْ خَشْيَةِ اللَّهِ عَزَّ وَجَلَّ، وَرَجُلٌ لَقِيَ آخِرَ فَقَالَ لَهُ : وَاللَّهِ إِنِّي لَأُحِبُّكَ فِي اللَّهِ عَزَّ وَجَلَّ، وَقَالَ الْآخَرُ : وَاللَّهِ إِنِّي لَأُحِبُّكَ فِي اللَّهِ عَزَّ وَجَلَّ، وَرَجُلٌ قَلْبُهُ مُتَعَلِّقٌ بِحُبِّ الْمَسَاجِدِ حَتَّى يَرْجِعَ إِلَيْهَا، وَرَجُلٌ إِذَا تَصَدَّقَ أَخْفَى صَدَقَةً يَمِينِهِ عَنْ شِمَالِهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ جَمَالٍ وَمَنْصِبٍ فَقَالَ :إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ

"There are seven whom Allāh, the Mighty and Majestic will shade in His Shade on the Day when there is no shade except His Shade: a just ruler; a youth who grew up in the worship of Allāh and obedience towards Him until he dies upon that; a man who remembers Allāh in seclusion and his eyes flood with tears out of fear of Allāh, a man who meets another man and says: 'By Allāh I love you for the sake of Allāh,' and the other man says: 'By Allāh I love you for the sake of Allāh'; a man whose heart is attached to the *masajids* and he resorts to them, a man who gives in charity and hides it, such that his left hand does not know what his right hand gives in charity, a man who is called by a woman of beauty and position (for illegal intercourse), but be says: 'I fear Allāh, the Lord of all the worlds.'"[1]

Al-Ājurrī commented: 'The description of each of these people in this ḥadīth are described one by one. They have been clarified individually. Whoever wants to understand their descriptions will do so, if Allāh wills. This is a noble ḥadīth. Everyone who worships Allāh is cultivated by this ḥadīth. No one works hard concerning knowledge except the sensible. And, on the other hand, no one fails to strive for knowledge except the ignorant person.

[1] Bukhārī, 2/119, Muslim, 2/715, Tirmidhī, #3392, Aḥmad, 2/439, Nāsa'i, #5380, Ibn 'Abdu'l-Barr in *al-Tamhīd*, 2/282 and others.

ḤADĪTH FORTY

"I entered the *Masjid* [and surprisingly found] the Messenger of Allāh (ﷺ) sitting by himself..."

On the authority of Abu Dharr (*raḍiyAllāhu ʿanhu*) who said: 'I entered the *masjid* [and surprisingly found] the Messenger of Allāh (ﷺ) sitting by himself. I sat next to him and said: 'O Messenger of Allāh! You have ordered me to pray. What is prayer?'

دَخَلْتُ الْمَسْجِدَ فَإِذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

جَالِسٌ وَحْدَهُ فَجَلَسْتُ إِلَيْهِ فَقُلْتُ : يَا رَسُولَ اللَّهِ إِنَّكَ

أَمَرْتَنِي بِالصَّلَاةِ، فَمَا الصَّلَاةُ؟ قَالَ:

خَيْرُ مَوْضُوعٍ، فَاسْتَكْثِرْ أَوِ اسْتَقِلَّ

قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ فَأَيُّ الْأَعْمَالِ أَفْضَلُ ؟ قَالَ :

إِيمَانٌ بِاللَّهِ وَجِهَادٌ فِي سَبِيلِهِ

قُلْتُ : يَا رَسُولَ اللَّهِ فَأَيُّ الْمُؤْمِنِينَ أَفْضَلُ ؟ قَالَ:

أَحْسَنُهُمْ خُلُقًا

قُلْتُ : يَا رَسُولَ اللَّهِ فَأَيُّ الْمُسْلِمِينَ أَفْضَلُ؟ قَالَ:

مَنْ سَلِمَ النَّاسُ مِنْ لِسَانِهِ وَيَدِهِ

قُلْتُ : يَا رَسُولَ اللَّهِ فَأَيُّ الْهِجْرَةِ أَفْضَلُ ؟ قَالَ:

مَنْ هَجَرَ السَّيِّئَاتِ

قُلْتُ : يَا رَسُولَ اللَّهِ فَأَيُّ الصَّلَاةِ أَفْضَلُ ؟ قَالَ:

طُولُ الْقُنُوتِ

قُلْتُ : يَا رَسُولَ اللَّهِ فَأَيُّ صِيَامٍ أَفْضَلُ ؟ قَالَ:

فَرْضٌ مُجْزِئٌ ، وَعِنْدَ اللَّهِ أَضْعَافٌ كَثِيرَةٌ

قُلْتُ : يَا رَسُولَ اللَّهِ فَأَيُّ الْجِهَادِ أَفْضَلُ؟ قَالَ :

مَنْ عُقِرَ جَوَادُهُ ، وَأُهْرِيقَ دَمُهُ

قُلْتُ : يَا رَسُولَ اللَّهِ فَأَيُّ الرِّقَابِ أَفْضَلُ؟ قَالَ:

أَغْلَاهَا ثَمَنًا وَأَنْفَسُهَا عِنْدَ أَهْلِهَا

قُلْتُ : يَا رَسُولَ اللَّهِ فَأَيُّ الصَّدَقَةِ أَفْضَلُ ؟ قَالَ:

جَهْدٌ مِنْ مُقِلٍّ وَسِرٌّ إِلَى فَقِيرٍ

قُلْتُ : يَا رَسُولَ اللَّهِ فَأَيُّمَا آيَةٍ أَنْزَلَ اللَّهُ عَلَيْكَ أَعْظَمُ ؟ قَالَ

آيَةُ الْكُرْسِيِّ ثُمَّ قَالَ : يَا أَبَا ذَرٍّ، مَا السَّمَاوَاتُ السَّبْعُ مَعَ الْكُرْسِيِّ إِلَّا كَحَلَقَةٍ مُلْقَاةٍ بِأَرْضِ فَلَاةٍ، وَفَضْلُ الْعَرْشِ عَلَى الْكُرْسِيِّ كَفَضْلِ الْفَلَاةِ عَلَى الْحَلْقَةِ

قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ كَمِ الْأَنْبِيَاءُ؟ قَالَ:

مِائَةُ أَلْفٍ وَأَرْبَعَةٌ وَعِشْرُونَ أَلْفًا

قَالَ قُلْتُ : يَا رَسُولَ اللَّهِ، كَمِ الرُّسُلُ مِنْ ذَلِكَ؟ قَالَ:

ثَلَاثُ مِئَةٍ وَثَلَاثَةَ عَشَرَ جَمٌّ غَفِيرٌ قُلْتُ : كَثِيرٌ طَيِّبٌ،

قُلْتُ : مَنْ كَانَ أَوَّلَهُمْ ؟ قَالَ:

آدَمُ عَلَيْهِ السَّلَامُ

قُلْتُ : يَا رَسُولَ اللَّهِ أَنَبِيٌّ مُرْسَلٌ؟ قَالَ:

نَعَمْ، خَلَقَهُ اللَّهُ تَعَالَى بِيَدِهِ وَنَفَخَ فِيهِ مِنْ رُوحِهِ، وَسَوَّاهُ قِبَلًا ثُمَّ قَالَ : يَا أَبَا ذَرٍّ أَرْبَعَةٌ سِرْيَانِيُّونَ : آدَمُ ، وَشِيثُ، وَخَنُوخُ وَهُوَ إِدْرِيسُ، وَهُوَ أَوَّلُ مَنْ خَطَّ بِقَلَمٍ، وَنُوحٌ، وَأَرْبَعَةٌ مِنَ

الْعَرَبِ : هُودٌ، وَشُعَيْبٌ، وَصَالِحٌ، وَنَبِيُّكَ يَا أَبَا ذَرٍّ، وَأَوَّلُ أَنْبِيَاءِ بَنِي إِسْرَائِيلَ مُوسَى، وَآخِرُهُمْ عِيسَى، وَأَوَّلُ الرُّسُلِ آدَمُ وَآخِرُهُمْ مُحَمَّدٌ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ

قَالَ قُلْتُ : يَا رَسُولَ اللَّهِ كَمْ كِتَابًا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ؟ قَالَ:

مِائَةَ كِتَابٍ وَأَرْبَعَةَ كُتُبٍ، أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَى شِيثَ خَمْسِينَ صَحِيفَةً، وَعَلَى خَنُوخَ ثَلَاثِينَ صَحِيفَةً، وَعَلَى إِبْرَاهِيمَ عَشْرَ صَحَائِفَ، وَأُنْزِلَتْ عَلَى مُوسَى مِنْ قَبْلِ التَّوْرَاةُ عَشْرَ صَحَائِفَ، وَأُنْزِلَتِ التَّوْرَاةُ وَالْإِنْجِيلُ وَالزَّبُورُ وَالْفُرْقَانُ

قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ مَا كَانَتْ صُحُفُ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ؟ قَالَ:

كَانَتْ أَمْثَالًا كُلُّهَا : أَيُّهَا الْمَلِكُ الْمُسَلَّطُ الْمُبْتَلَى الْمَغْرُورُ إِنِّي لَمْ أَبْعَثْكَ لِتَجْمَعَ الدُّنْيَا بَعْضُهَا عَلَى بَعْضٍ ، وَلَكِنِّي بَعَثْتُكَ لِتَرُدَّ عَنِّي دَعْوَةَ الْمَظْلُومِ فَإِنِّي لَا أَرُدُّهَا وَلَوْ كَانَتْ مِنْ كَافِرٍ وَكَانَ

فِيهَا أَمْثَالٌ : وَعَلَى الْعَاقِلِ أَنْ يَكُونَ لَهُ أَرْبَعُ سَاعَاتٍ : سَاعَةٌ يُنَاجِي فِيهَا رَبَّهُ عَزَّ وَجَلَّ، وَسَاعَةٌ يُحَاسِبُ فِيهَا نَفْسَهُ، وَسَاعَةٌ يُفَكِّرُ فِي صُنْعِ اللَّهِ عَزَّ وَجَلَّ، وَسَاعَةٌ يَخْلُو فِيهَا لِحَاجَتِهِ مِنَ الْمَطْعَمِ وَالْمَشْرَبِ وَعَلَى الْعَاقِلِ أَنْ لَا يَكُونَ ظَاعِنًا إِلَّا لِثَلَاثٍ : تَزَوُّدًا لِمَعَادٍ، أَوْ مَرَمَّةٍ لِمَعَاشٍ، أَوْ لَذَّةٍ فِي غَيْرِ مُحَرَّمٍ، وَعَلَى الْعَاقِلِ أَنْ يَكُونَ بَصِيرًا بِزَمَانِهِ، مُقْبِلًا عَلَى شَأْنِهِ، حَافِظًا لِلِسَانِهِ، وَمَنْ حَسِبَ كَلَامَهُ مِنْ عَمَلِهِ قَلَّ كَلَامُهُ إِلَّا فِيمَا يَعْنِيهِ

قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ فَمَا كَانَتْ صُحُفُ مُوسَى عَلَيْهِ السَّلَامُ؟ قَالَ:

كَانَتْ عِبَرًا كُلُّهَا : عَجِبْتُ لِمَنْ أَيْقَنَ بِالْمَوْتِ ثُمَّ هُوَ يَفْرَحُ، عَجِبْتُ لِمَنْ أَيْقَنَ بِالْقَدَرِ ثُمَّ هُوَ يَنْصَبُ، وَعَجِبْتُ لِمَنْ رَأَى الدُّنْيَا وَتَقَلُّبَهَا بِأَهْلِهَا ثُمَّ اطْمَأَنَّ إِلَيْهَا، وَعَجِبْتُ لِمَنْ أَيْقَنَ بِالْحِسَابِ غَدًا ثُمَّ هُوَ لَا يَعْمَلُ ثُمَّ

قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ فَهَلْ بِأَيْدِينَا شَيْءٌ مِمَّا كَانَ فِي يَدَيْ إِبْرَاهِيمَ وَمُوسَى عَلَيْهِمَا السَّلَامُ مِمَّا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَيْكَ ؟ قَالَ:

نَعَمْ، اقْرَأْ يَا أَبَا ذَرٍّ :**{قَدْ أَفْلَحَ مَنْ تَزَكَّى ، وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى، بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا}** إِلَى آخِرِ هَذِهِ السُّورَةِ، يَعْنِي أَنَّ ذِكْرَ هَذِهِ الْآيَاتِ لَفِي الصُّحُفِ الْأُولَى، صُحُفِ إِبْرَاهِيمَ وَمُوسَى

قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ أَوْصِنِي قَالَ:

أُوصِيكَ بِتَقْوَى اللَّهِ، فَإِنَّهُ رَأْسُ أَمْرِكَ

قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ زِدْنِي قَالَ:

عَلَيْكَ بِتِلَاوَةِ الْقُرْآنِ، وَذِكْرِ اللَّهِ عَزَّ وَجَلَّ، فَإِنَّهُ ذِكْرٌ لَكَ فِي السَّمَاءِ، وَنُورٌ لَكَ فِي الْأَرْضِ

قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ زِدْنِي قَالَ

إِيَّاكَ وَكَثْرَةَ الضَّحِكِ، فَإِنَّهُ يُمِيتُ الْقَلْبَ، وَيَذْهَبُ بِنُورِ الْوَجْهِ

قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ زِدْنِي قَالَ:

عَلَيْكَ بِالْجِهَادِ، فَإِنَّهُ رَهْبَانِيَّةُ أُمَّتِي

قُلْتُ : يَا رَسُولَ اللَّهِ زِدْ قَالَ:

عَلَيْكَ بِالصَّمْتِ إِلَّا مِنْ خَيْرٍ، فَإِنَّهُ مَطْرَدَةٌ لِلشَّيْطَانِ ، وَعَوْنٌ لَكَ عَلَى أَمْرِ دِينِكَ

قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ زِدْنِي قَالَ :

انْظُرْ إِلَى مَنْ هُوَ تَحْتَكَ، وَلَا تَنْظُرْ إِلَى مَنْ هُوَ فَوْقَكَ، فَإِنَّهُ أَجْدَرُ لَكَ أَنْ لَا تَزْدَرِيَ نِعْمَةَ اللَّهِ عَلَيْكَ

قُلْتُ : زِدْنِي قَالَ

أَحْبِبِ الْمَسَاكِينَ وَجَالِسْهُمْ، فَإِنَّهُ أَجْدَرُ أَنْ لَا تَزْدَرِيَ نِعْمَةَ اللَّهِ عَلَيْكَ

قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ زِدْنِي قَالَ:

صِلْ قَرَابَتَكَ وَإِنْ قَطَعُوكَ

قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ زِدْنِي قَالَ:

قُلِ الْحَقَّ وَإِنْ كَانَ مُرًّا

قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ زِدْنِي قَالَ:

لَا تَخَفْ فِي اللَّهِ لَوْمَةَ لَائِمٍ

قُلْتُ : يَا رَسُولَ اللَّهِ زِدْنِي قَالَ:

يَرُدُّكَ عَنِ النَّاسِ مَا تَعْرِفُ مِنْ نَفْسِكَ، وَلَا تَجِدْ عَلَيْهِمْ فِيمَا تَجِدُ فِيمَا تُحِبُّ، وَكَفَى بِكَ عَيْبًا أَنْ تَعْرِفَ مِنَ النَّاسِ مَا تَجْهَلُ مِنْ نَفْسِكَ أَوْ تَجِدَ عَلَيْهِمْ فِيمَا تُحِبُّ ثُمَّ ضَرَبَ بِيَدِهِ عَلَى صَدْرِي وَقَالَ:

يَا أَبَا ذَرٍّ لَا عَقْلَ كَالتَّدْبِيرِ، وَلَا وَرَعَ كَالْكَفِّ عَنْ مَحَارِمِ اللَّهِ، وَلَا حَسَبَ كَحُلُقٍ

He (ﷺ) said: "This is a good place, so ask more or less."
I said: 'O Messenger of Allāh! Which deeds are the best?'
He (ﷺ) said: "Faith in Allāh and striving in His path."
I said: 'O Messenger of Allāh! Which believer is the best?'
He (ﷺ) said: "The one with the best manners."
I said 'O Messenger of Allāh! Which Muslim is the best?'
He (ﷺ) said: "The one who avoids harming the people with his tongue and hands."
I said: 'O Messenger of Allāh! Which migration is the best?'
He (ﷺ) said: "The migration from evil."
I said: 'O Messenger of Allāh! Which prayer is the best?'
He (ﷺ) said: "The one with the longest standing."
I said: 'O Messenger of Allāh! Which fast is the best?'
He (ﷺ) said: "The obligatory is enough and it has with Allāh an abundant reward."
I said: 'O Messenger of Allāh! Which *jihād* is the best?'
He (ﷺ) said: "The one whose horse is wounded and sheds blood."
I said: 'O Messenger of Allāh! Which servants are the best?'
He (ﷺ) said: "The most expensive and most valuable with their people."
I said: 'O Messenger of Allāh! Which charity is the best?'
He (ﷺ) said: "The charity which is given when a person has little and is secretly dispensed to the poor."
I said: 'O Messenger of Allāh! Which is the greatest

verse Allāh has sent to you?'
He (ﷺ) said: *"Ayatul Kursī"* [2:255]. Then he said: 'O Abū Dharr! The seven heavens are not with the *kursi* except like a ring thrown by earth's desert. The virtue of the *'arsh* in comparison to the *kursī* is like the desert over the ring."
I said: 'O Messenger of Allāh! How many Prophets were there?'
He (ﷺ) said: "One-hundrend and twenty-four thousand."
I said: 'O Messenger of Allāh! How many among them were messengers?'
He said: "A plentiful three-hundred and thirteen." I said: 'A very generous amount.'
I said: 'O Messenger of Allāh! Who was the first from among them?'
He (ﷺ) said: "Adam." I said: 'O Messenger of Allāh! Is a Prophet a messenger?'
He (ﷺ) said: "Yes, Allāh created Adam with His Hand, breathed into him the soul and fashioned him first." Then, he said: "O Abū Dharr! There are four who are Syrian : Adam, Shiith (Seth) , Nūḥ, and Knoukh (Idrīs). Idrīs was the first to write with a pen. There are four who are Arab: Hūd, Shu'ayb, Sāliḥ, and me. O Abū Dharr, the first of the Prophets sent to Bani Isra'īl was Mūsā and the last of them was 'Īsā. The first of the messengers was Adam and the last is Muḥammad.'
I said: 'O Messenger of Allāh! How many books did Allāh reveal?'
He (ﷺ) said: "One-hundred scriptures and four com-

plete books. Allāh sent fifty scriptures to Seth, thirty to Idriss, ten to Ibrāhīm and ten to Mūsā before the Torah. (The four complete books which) Allāh revealed are the Torah, Injīl, Zabūr and the Qur'ān."

I said: 'O Messenger of Allāh what was the scripture of Ibrāhīm?'

He (ﷺ) said: "It was all parables: O arrogant leader, O tested ruler! I have not sent to you to unite the world mutually, however I have sent you to keep the prayer (*du'ā'*) of the oppressed from me. I do not reject the prayer of the oppressed even if it is from a disbeliever. Also there were parables like: It is upon the sensible to have four hours: An hour to confide in Allāh, an hour to take his soul in account of its deeds, an hour to contemplate in the creation of Allāh, and an hour devoted to fulfilling his needs from food and drink. It is upon the intelligent not to age except for three things: the gathering of provisions for the Hereafter, or to gather overhaul for livelihood or pleasure in other than the unlawful. Whoever regards his speech as belonging to his actions speaks little except about that which concerns him."

I said 'O Messenger of Allāh! What was the scripture of Mūsā?'

He (ﷺ) said: "All of it was warnings: I am amazed at the one who is certain of death and is happy. I amazed at the one who is certain of the *Qadr* and he prepares (to meet Allāh), I am amazed at the person who knows this world and he moves about in it as a resident and is comfortable. I am amazed at the person who is certain of

the account tomorrow and does not perform actions."
I said: 'O Messenger of Allāh do we have anything that was with the scriptures of Ibrāhīm and Mūsā that Allāh has sent to you?'
He (ﷺ) said: 'Yes, Abū Dharr read: "Indeed whosoever purifies himself shall achieve success, and remembers the Name of his Lord and prays; Nay you prefer the life of this world" to the end of the chapter. It says these verses are in the former scriptures of Ibrāhīm and Mūsā."
I said: 'O Messenger of Allāh! Give me some advice.'
He (ﷺ) said: "I advise you to fear Allāh. Indeed *taqwā* is the peak of your affair."
I said: 'O Messenger of Allāh! Give me more.'
He (ﷺ) said: "I advise you to read the Qur'ān and remember Allāh, it serves for you as remembrance in the heavens and as a light in this world."
I said: 'O Messenger of Allāh! Tell me more.'
He said "Beware of laughing too much. It kills the heart and diminishes the light from the face."
I said: 'O Messenger of Allāh! Tell me more.'
He (ﷺ) said: "Stick to striving for the sake of Allāh, for indeed it is a ascetic order of my nation."
I said: 'O Messenger of Allāh! Tell me some more.'
He (ﷺ) said: "I advise you to remain silent except about that which has benefit, silence banishes *Shayṭān* and assists you in matters of your religion."
I said: 'O Messenger of Allāh! Tell me more.'
He (ﷺ) said: "Look at those who are beneath you and not at those who are above you. Doing this is suitable

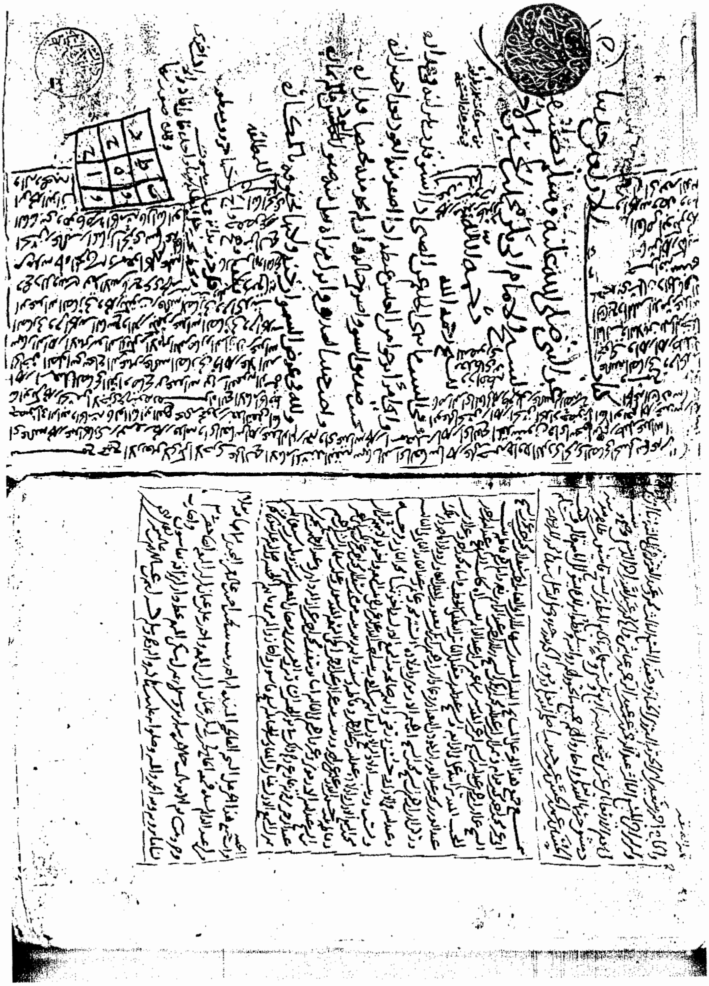
and do not defy the blessings of Allāh upon you."
I said: 'O Messenger of Allāh! Give me some more.'
He (ﷺ) said: "Keep relations with your close relatives even if they cut you off."
I said: 'O Messenger of Allāh! Tell me more.'
He (ﷺ) said: "Say the truth even if it's bitter."
I said: 'O Messenger of Allāh! Tell me more.'
He (ﷺ) said: "Do not be afraid of the blame of the blamers concerning Allāh."
I said: 'O Messenger of Allāh! Tell me more.'
He (ﷺ) said: "Repel from the people what you know yourself (as harmful). Do not burden them in that which you love. Sufficient for you is the blame that you pass on to people that which you are ignorant about or to make a hardship for them by that which you love.

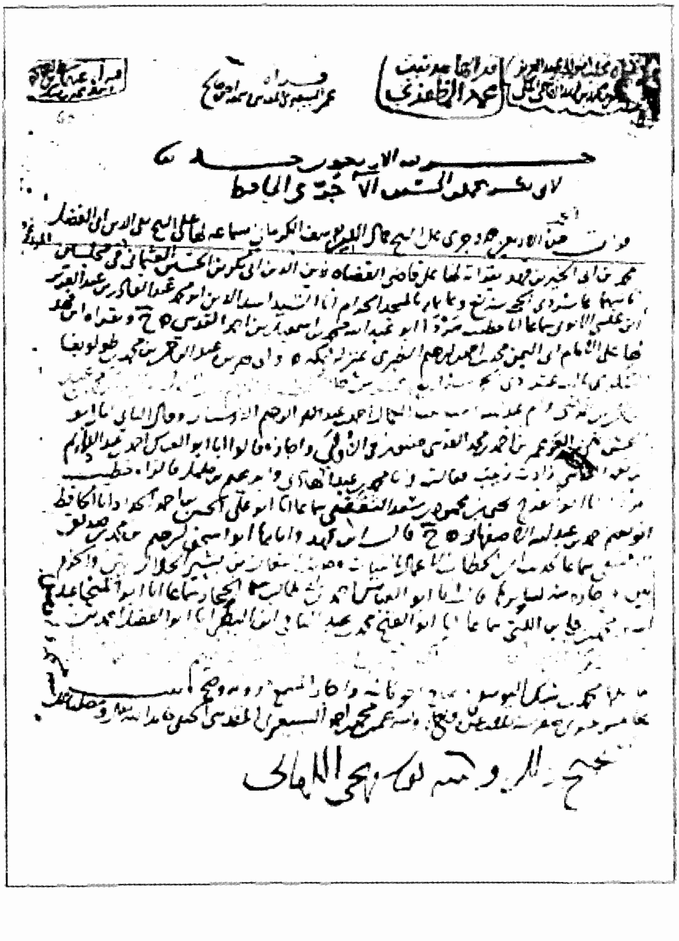
Then he smacked his hand against my chest and said: 'O Abū Dharr there is not a better intelligence than the one who contemplates (*tadbīr*), nor more God-fearing person than the one who stays away from the unlawful, and nothing more sufficient than good character (*ḥusn al-khuluq*).'"[1]

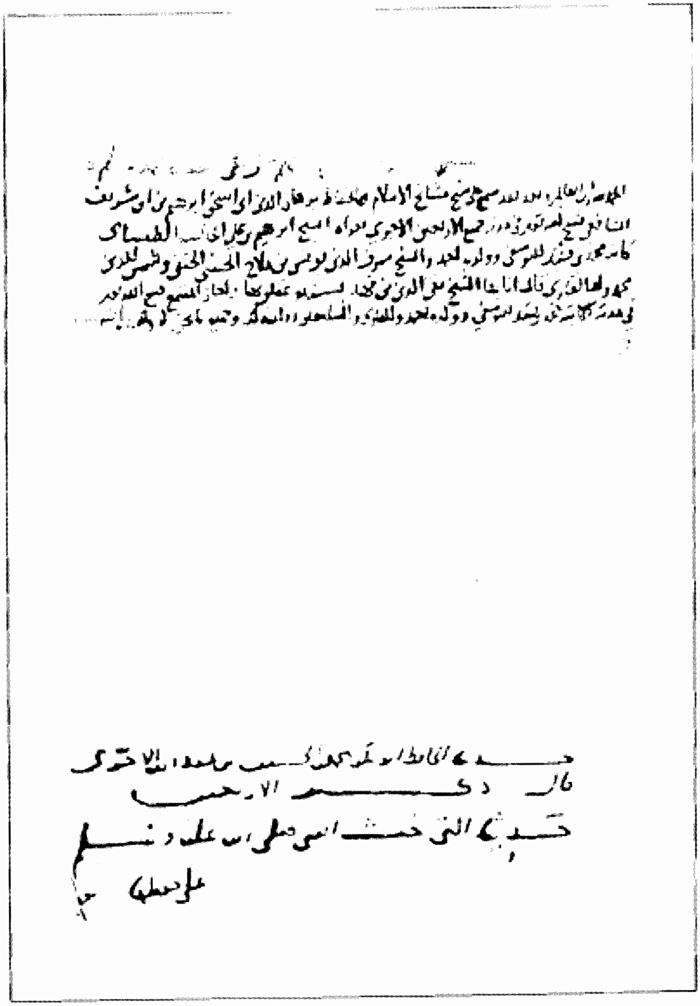
[1] Ibn Ḥibbān in *Muwārid al-Zamān*, #74, #2079, in *al-Mujruhin*, 3/130, Abū Nu'aym in *al-Hilyah*, 1/166-168, *al-Jāmi' al-Kabīr*, #44158, Bayhaqī in *Asmā'*, #405, *al-Mīzān*, 1/72, Aḥmad, 5/178, 179, Nāsa'ī, 8/275 and others.

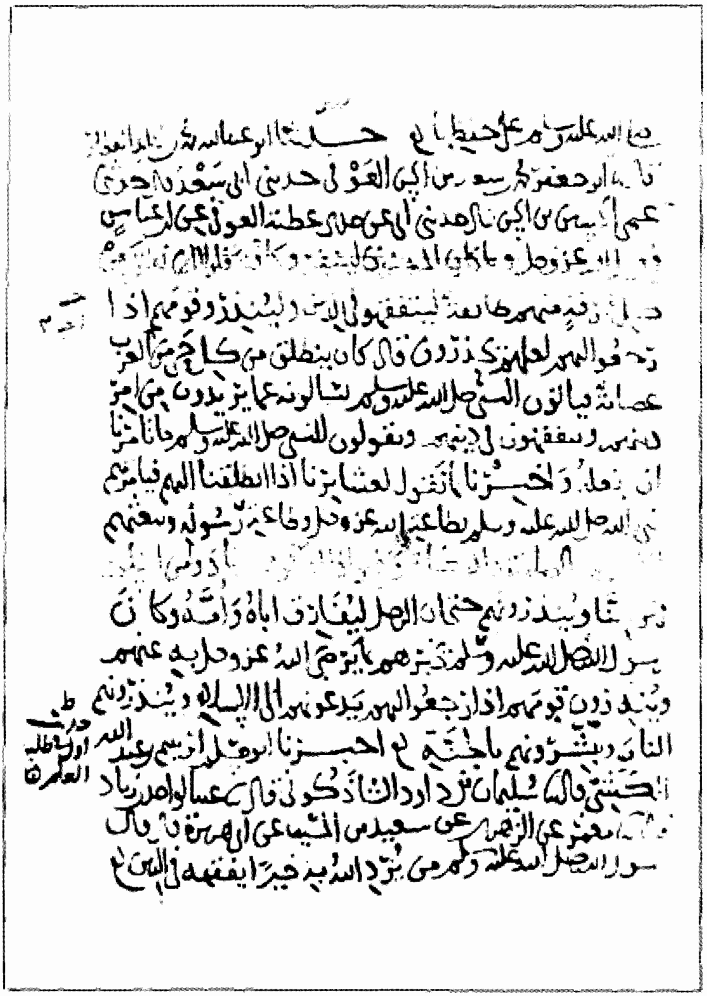
The isnād for this ḥadīth is weak. However, some sections of the ḥadīth are authentic.

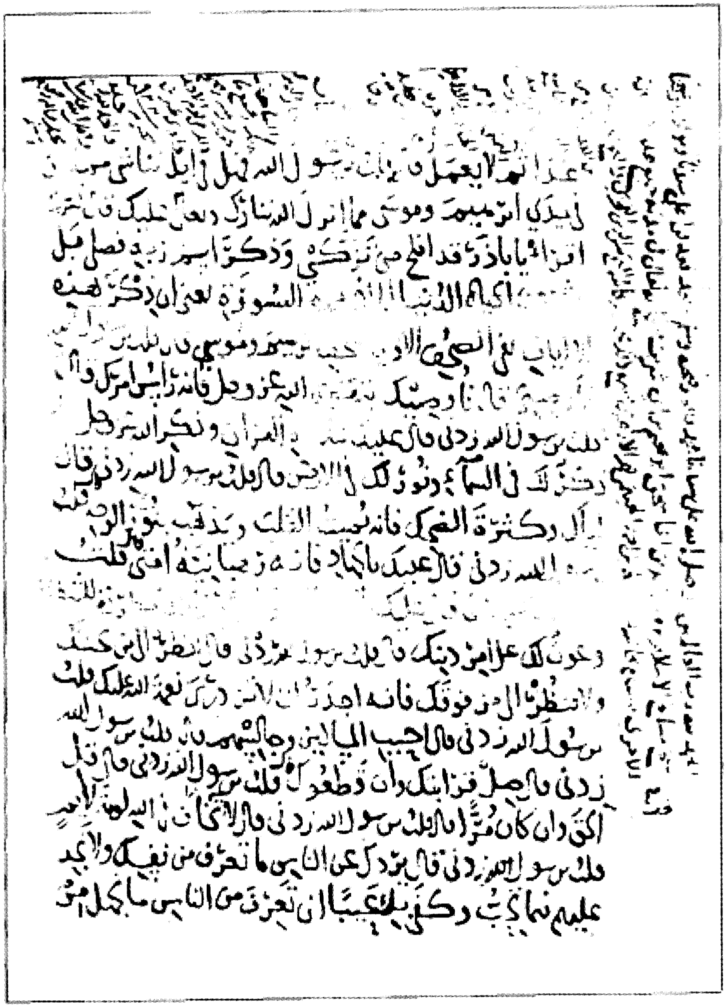
PICTURE PLATES OF THE MANUSCRIPT








[illegible]
[illegible] حدثني ابي [illegible] حدثني
عمي [illegible] عن ابيه عن جده عن عطية العوفي عن ابن عباس
[illegible]
[illegible] منهم طائفة ليتفقهوا في الدين ولينذروا قومهم اذا
رجعوا اليهم لعلهم يحذرون قال كان ينطلق من كل حي من العرب
عصابة فياتون النبي صلى الله عليه وسلم فيسالونه عما يريدون من امر
دينهم ويتفقهون في دينهم ويقولون للنبي صلى الله عليه وسلم ما تامرنا
ان نفعله واخبرنا ما نقول لعشايرنا اذا انطلقنا اليهم فيامرهم
النبي صلى الله عليه وسلم بطاعة الله عز وجل وطاعة رسوله ويبعثهم
[illegible]
[illegible] اباه وامه وكان
رسول الله صلى الله عليه وسلم ينذرهم بامر الله عز وجل به عنهم
وينذرون قومهم اذا رجعوا اليهم يدعونهم الى الاسلام وينذرونهم
النار ويبشرونهم بالجنة [illegible]
[illegible]
[illegible] معمر عن الزهري عن سعيد بن المسيب عن ابي هريرة قال قال
رسول الله صلى الله عليه وسلم من يرد الله به خيرا يفقهه في الدين

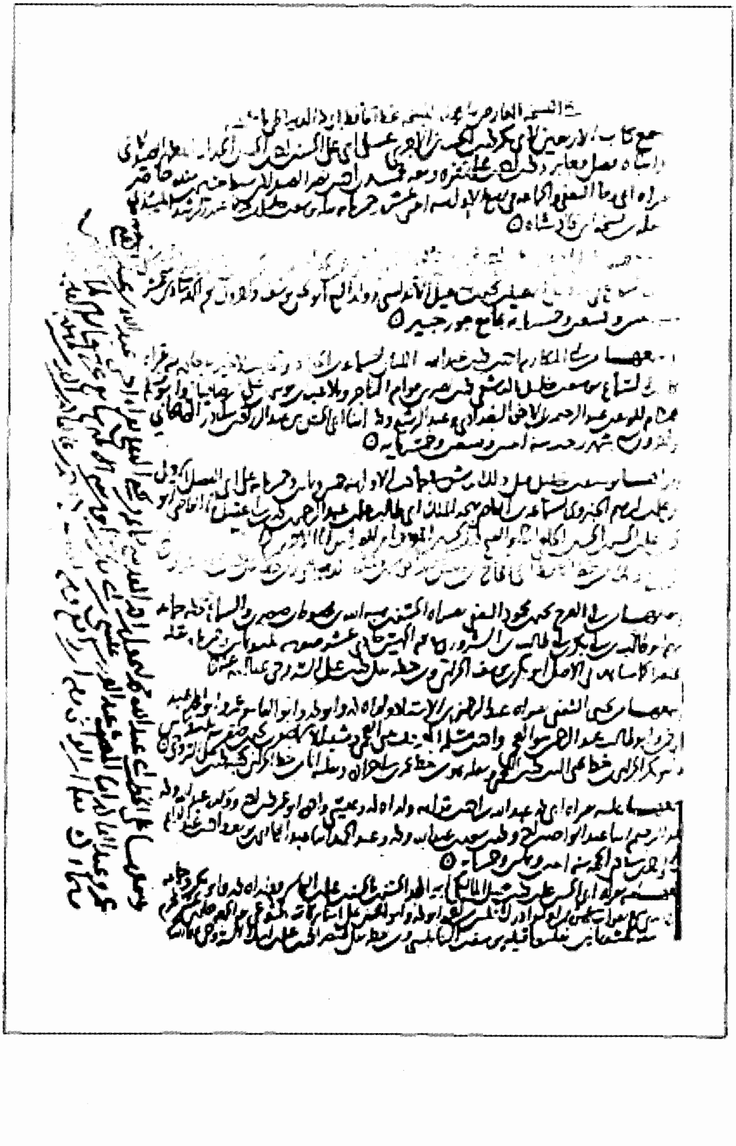

أفلح من تزكى وذكر اسم ربه فصلى بل

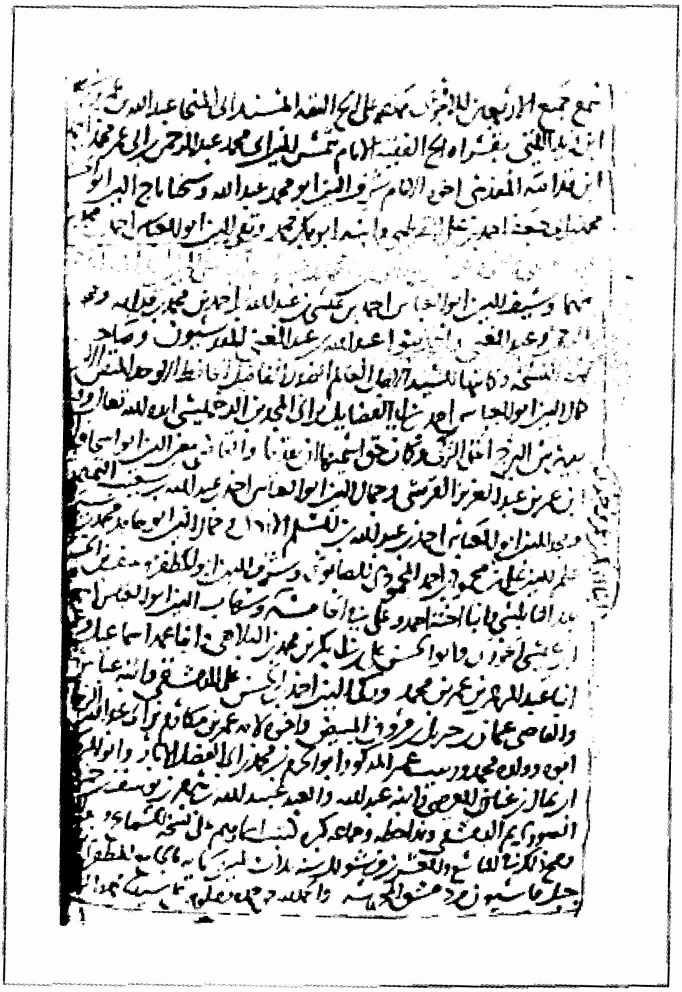
قلت يا رسول الله زدني قال عليك بتلاوة القرآن وذكر الله عز وجل
فإنه نور لك في السماء ونور لك في الأرض قال قلت يا رسول الله زدني قال
إياك وكثرة الضحك فإنه يميت القلب ويذهب بنور الوجه قلت
يا رسول الله زدني قال عليك بالجهاد فإنه رهبانية أمتي قلت

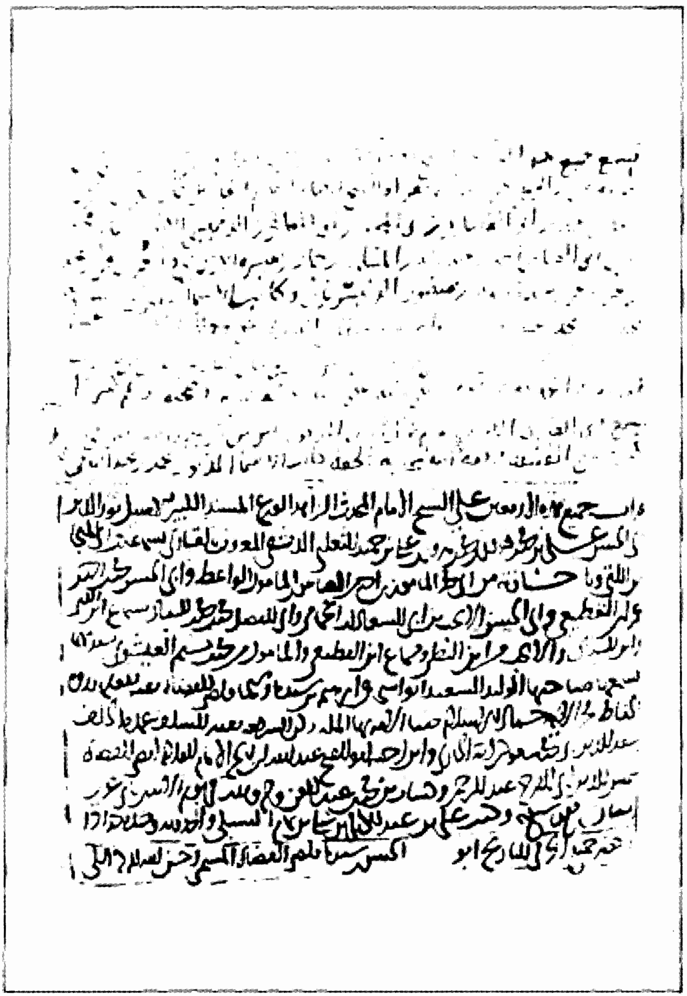
وعون لك على أمر دينك قلت يا رسول الله زدني قال انظر إلى من تحتك
ولا تنظر إلى من فوقك فإنه أجدر أن لا تزدري نعمة الله عليك قلت
يا رسول الله زدني قال أحب المساكين وجالسهم قلت يا رسول الله
زدني قال صل قرابتك وإن قطعوك قلت يا رسول الله زدني قال قل
الحق وإن كان مرا قلت يا رسول الله زدني قال لا تخف في الله لومة لائم
قلت يا رسول الله زدني قال يردك عن الناس ما تعرف من نفسك ولا تجد
عليهم فيما تأتي وكفى بك عيبا أن تعرف من الناس ما تجهل من نفسك


قال رسول الله صلى الله عليه وسلم من حفظ على امتي اربعين حديثا
من امر دينها بعثه الله يوم القيامة في زمرة الفقهاء
والعلماء
آخر كتاب الاربعين حديثا

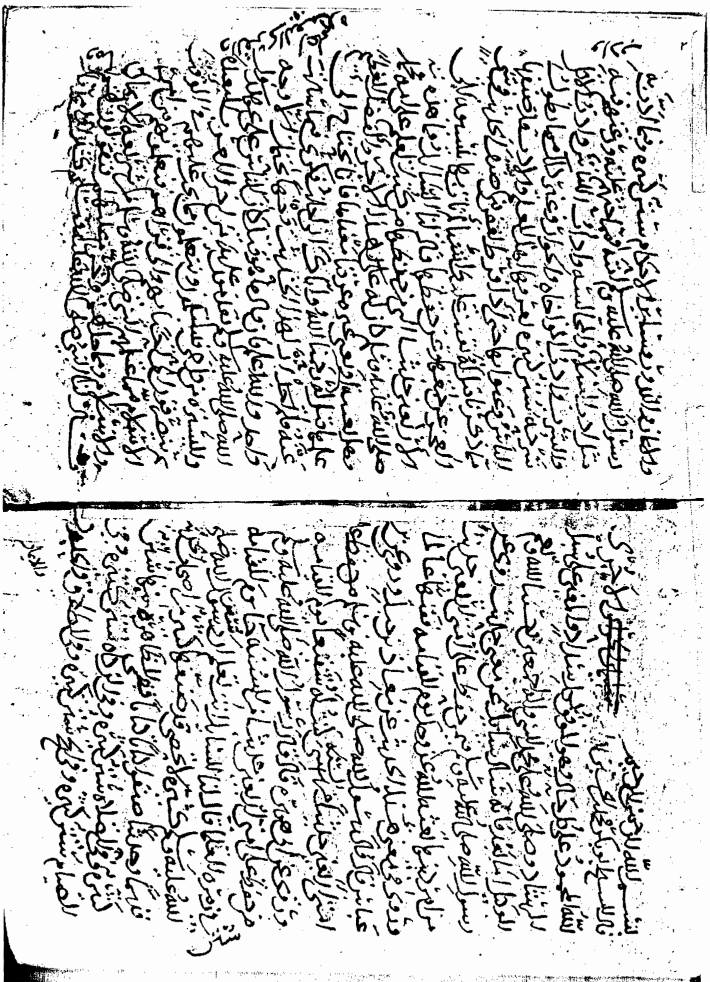


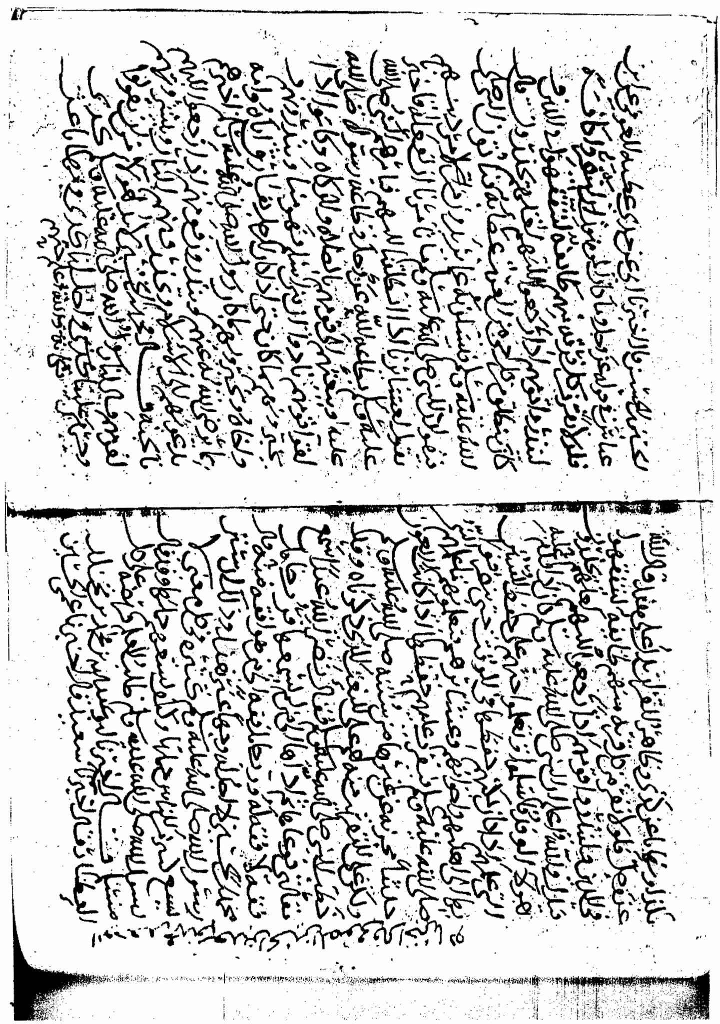


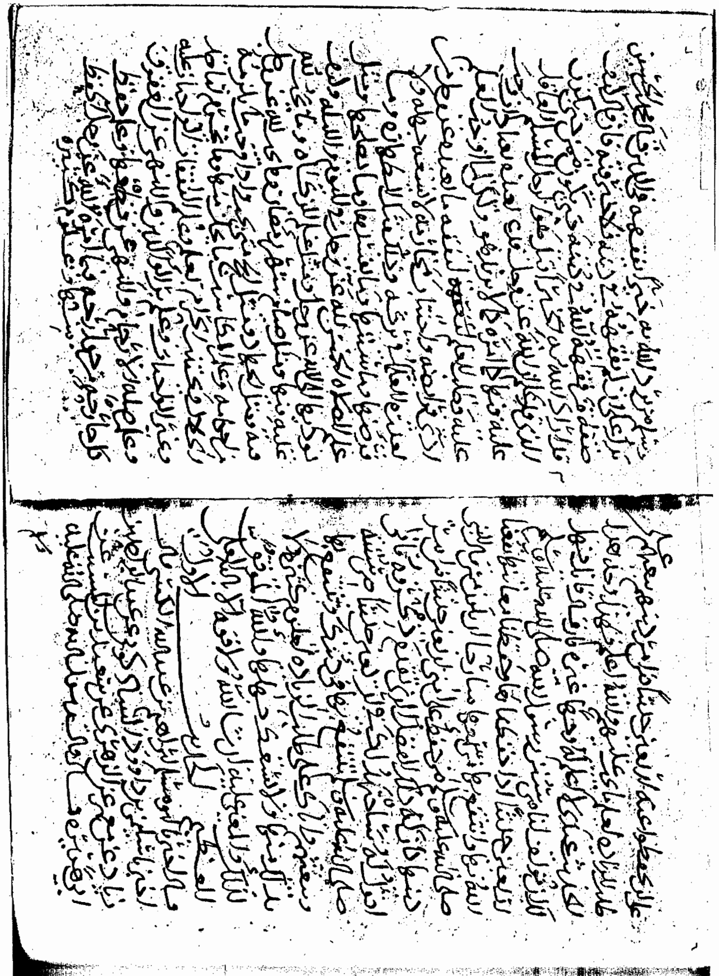


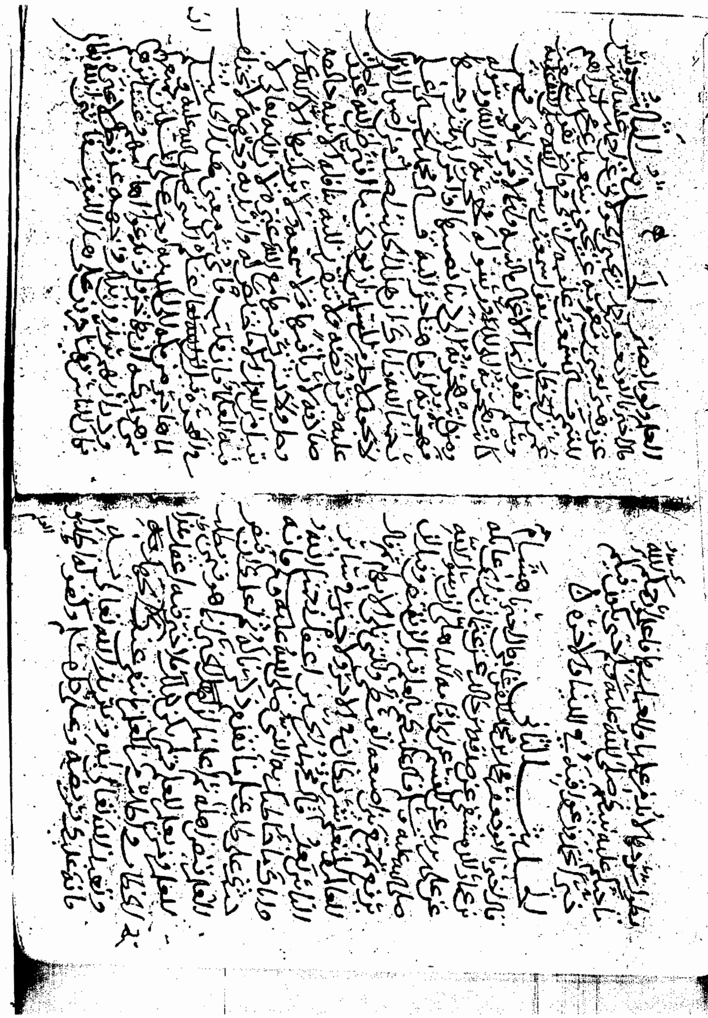












APPENDIX ONE

The Divine Decree (*al-Qadr*)

It is also required to believe in *al-Qadr* (the Divine Decree), the good of it and the bad of it, the sweet of it and the bitter of it. All of this has been decreed by Allāh, our Lord. The measures of all matters are in His Hand, and its source is from His *Qaḍā'* (His execution of what He decrees). He knows all events beforehand; therefore all events occur in accordance with His Decree. Allāh's Knowledge encompasses all actions and sayings of His slaves before they come into existence, and everything happens by His permission.

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾

"Does not He who creates know, when He is the Most Kind and the All-Aware."

[*al-Mulk* (67):14]

Explanation

Believing in the Divine Decree is one of the six pillars of faith, such that no one can become a believer except by having faith in it. Imām Muslim reported in his Ṣaḥīḥ that two men from the city of Baṣrah approached 'Abdullāh ibn 'Umar in the *masjid* and stood on either side of him. One of them said, 'I expected that my companion would entrust me to speak. So I said, 'O Abū 'Abdul Raḥmān! Indeed, there have emerged in our midst a people who recite the Qur'ān and seek knowledge. They claim that there is no such thing as the Divine Decree and the affair is one of absolute free will.'

He replied, 'So when you meet those people, then inform them that I am free from them and that they are free from me. And by the One whom 'Abdullāh ibn 'Umar swears by, if one of them were to spend the likes of the mountain of Uhud, Allāh would not accept it from him up until he believes in the Divine Decree.'

Then he commenced narrating from his father ('Umar ibn al-Khattāb) the ḥadīth which he narrated about the coming of Jibrīl and asking the Prophet (ﷺ) about the pillars of *Islām*, *īmān* and *al-iḥsān*.

The pillars of Islām are five: Islām implies that you testify that there is no deity worthy of worship but Allāh and that Muḥammad is the Messenger of Allāh, and you establish the prayer, pay the *zakāt* (alms), observe the fast of Ramaḍān, and perform pilgrimage to the House if you have the means.

And the pillars of *īmān* are six: That you affirm your faith in Allāh, in His angels, in His Books, in His Messengers, in the Day of Judgment, and you affirm your faith in the Divine Decree,

both good and evil.'

Thus it is evident that believing in the Divine Decree is a pillar of faith, whereby one's faith is invalid unless he has faith in it.

Two [deviated] sects, however, opposed this fundamental principle; they are:

I. *Qadriyyah al-Nafāt* - Those who went to extremes in negation
II. *Qadriyyah al-Mujbirah* - Those who went to extremes in affirmation

[I]: *Qadriyyah al-Nafāt*: They are those who claim that Allāh destined the good only, meaning He did not destine evil. This is the belief commonly held by the Muʿtazilah who supposed that by holding this belief they were Extolling Allāh by negating from Him the act of decreeing evil and then punishing people because of it. But apparently they did not realize that what they had done essentially was more evil than what they had sought to escape from, because claiming that Allāh is the Creator of the good whereas evil is the creation of mankind, be it disbelief, wrongdoing, major or minors sins, entails the following:

First: It affirms the existence of two creators, hence they become similar to the Magus [with regard to their belief].

Second: Attributing incapacity to Allāh because, in effect, they claim that there are events and actions occurring in the universe which He created, but such events and actions were not among the things He destined.

Third: Allāh is overpowered when disbelievers commit what He did not decree, which is a corrupt and false belief.

[II]: *Qadriyyah al-Mujbirah*: They are those who say that the servant is compelled in everything they do and say, whether it be disbelief or belief, obedience or disobedience, etc. Hence according to them there is no such thing as free-will. Therefore, according to them, a human being is no different than a branch of a tree swaying due to the wind, or a stone rolling along the ground, which is also an entirely corrupt and distorted belief. And every person in this existence inherently knows that he enjoys free-will; they decide what they want and do with no coercion.

On the other hand, *Ahlu'l-Sunnah wa'l-Jamā'ah* affirm that Allāh's Will is of two kinds:

1. Universal Will, which refers to what He wills to happen such as good or evil, faith or disbelief, obedience or disobedience. He decrees all that upon people so that everyone ends up reaching what have been predestined for him, through the free-will and willpower that Allāh granted him.

2. Legislative Will, which refer to the fact that mankind (and all other creatures) are created, and so are their actions. This is evident from the *ayah*,

قَالَ

أَتَعۡبُدُونَ مَا تَنۡحِتُونَ ﴿٩٥﴾ وَٱللَّهُ خَلَقَكُمۡ وَمَا تَعۡمَلُونَ ﴿٩٦﴾

"He said, 'Do you worship that which you [yourselves] carve, While Allāh created you and that which you do?'"

[*al-Ṣāffāt* (37): 95-96]

wherein Allāh reports Prophet Ibrāhīm saying to his people that not only have they been created by Allāh, but also the actions they perform. Allāh questions and judges His slaves only for the actions which

they have performed willingly and consciously, in order to establish proof with regards to them, and manifest His wisdom in them.

Ahlu'l-Sunnah wa'l-Jamā'ah also assert and believe that Allāh is neither unjust to any of His creation nor does He punish anyone, unless they deserve it because of a sin they have committed. Allāh said,

مَّا يَفْعَلُ ٱللَّهُ بِعَذَابِكُمْ
إِن شَكَرْتُمْ وَءَامَنتُمْ ۚ وَكَانَ ٱللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾

"O mankind, there has come to you a conclusive proof from your Lord, and We have sent down to you a clear light"

[*al-Nisā'* (4):147],

and

إِنَّ ٱللَّهَ لَا يَظْلِمُ
مِثْقَالَ ذَرَّةٍ ۖ وَإِن تَكُ حَسَنَةً يُضَٰعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ
أَجْرًا عَظِيمًا ﴿٤٠﴾

"Indeed, Allāh does not do injustice, [even] as much as an atom's weight; while if there is a good deed, He multiplies it and gives from Himself a great reward."

[*al-Nisā'* (4): 40],

and

إِنَّ ٱللَّهَ لَا يَظْلِمُ ٱلنَّاسَ شَيْـًٔا وَلَٰكِنَّ ٱلنَّاسَ أَنفُسَهُمْ
يَظْلِمُونَ ﴿٤٤﴾

Indeed, Allāh does not wrong the people at all, but it is the people who are wronging themselves."

[*Yunūs* (10): 44]

In a nutshell, the creed of *Ahlu'l-Sunnah wa'l-Jamāʿah* with regard to this tenet can be phrased as follows: 'We believe that Allāh created mankind and their actions. He will either reward them for their actions or punish them for their actions, which they have committed willingly and consciously. This is because He, Exalted be He, is far removed from being unjust or unfair to His creation.'

In a *qudsī* ḥadīth, reported in Muslim and related by Abū Dharr al-Ghifārī (*raḍiyAllāh ʿanhu*) that the Prophet (ﷺ) said: "O My servants, I have made oppression unlawful for Me and unlawful for you, so do not commit oppression against one another."[1]

This is just one of the many legislative evidences indicating and proving that Allāh is never unjust to any of His creation. The reason why we do not ascribe evil to Him explicitly is out of our deference to His Majesty and Magnificence. This notion has been manifested in the statement of the Jinn [in The Qur'ān], wherein they say, after being expelled from sky,

وَأَنَّا لَا نَدْرِيٓ أَشَرٌّ أُرِيدَ بِمَن فِي ٱلْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٠﴾

> "And we do not know [therefore] whether evil is intended for those on earth or whether their Lord intends for them a right course."
>
> [*al-Jinn* (72): 10]

Thus they explicitly attribute the good to Allāh in the phrase *"their Lord intends for them a right course."* whereas the other part of the statement, which mentioned evil and harm, was stated in an implicit form using the passive voice, even though the Jinn knew

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[1] Muslim #2527 on the authority of Abū Dharr al-Ghifārī.

that Allāh is the Creator of evil and good. The same is also reported from the Prophet (ﷺ),

لَبَّيْكَ وَسَعْدَيْكَ ، وَالْخَيْرُ كُلُّهُ بِيَدَيْكَ ، وَالشَّرُّ لَيْسَ إِلَيْكَ ،

> "I am here at Your service. All goodness is in Your Hands, and evil is not attributed to You."[2]

wherein he Exalted Allāh by refraining from the ascription of evil to Him.

Ahlu'l-Sunnah wa'l-Jamā'ah also believe that Allāh bestows the favour of His guidance upon whomever He wishes from among His slaves, out of His Grace and Mercy, and that He misguides whomever He wills from among His slaves through his Justice. That said, what is incumbent upon us is to abide by the guidelines set in the book of Allāh and the Sunnah of His Messenger (ﷺ), and to refrain from using our own intellects as the final arbiter in these issues.

And with the aforementioned it is established that the *madhhab* of *Ahlu'l-Sunnah wa'l-Jamā'ah* is the truth, whereas all other *madhhabs* that take a viewpoint other than this are misguided, whether they deviate towards extremism or deficiency.

> He knew everything before its existence; then it came to pass in accordance with His Decree.

Explanation

We say: Allāh has measured and decreed everything and has

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[2] Muslim #771 on the authority of 'Alī ibn Abī Ṭālib.

recorded all of it in the (*lawḥ al-maḥfūẓ*) Preserved Tablet.

The author's statement, *"He knew everything before its existence"* could conceivably be construed to stand in support for those who said: mankind create their own actions, but Allāh still knows beforehand and is aware of what they do. This is correct, but we prefer to say, Allāh apportioned and decreed everything and wrote all of it down in His book, (*lawḥ al-maḥfūẓ*) the Preserved Tablet.

This phrase, *"He knew everything before its existence"* means that He knows everything because He is the One who apportioned and decreed it all. It has been reported that the Noble Recorders (i.e. Angels who record down the actions of people) write down all that which people say and do as well as what they hold in their hearts, and then they ascend to the heavens to compare with what has been written in the Preserved Tablet and they find that everything conforms perfectly and entirely with it.

There are four level of *Qadr*;

The First Level:

Allāh's pre-knowledge (*al-ʿIlm*) of the measure of everything.

The Second Level:

The recording of all of that in (*lawḥ al-maḥfūẓ*) the Preserved Tablet.

The Third Level:

Its being subject to the control and (*mashīʿah*) Will of Allāh.

The Fourth Level:

Creating (*al-khalq*) and bringing (*al-ījād*) all of that into existence.

Qadr can also categorised with respect to the aspects of knowledge and recording, as follows:

[I] *al-Qadr al-'Umurī*: It refers to the time when the angel is sent to the creature while it is in the womb in order to write down its predestined future, as being either blessed or doomed. This meaning is relayed by the narration reported by Ibn Mas'ūd who narrated that the Prophet (ﷺ) said: "The consituents of one of you is gathered in his mother's womb for forty days as a mixed drop, and then it becomes a clot of blood for another period of forty days, and then a lump of flesh for a similar period, following which Allāh sends His angel to it, to breathe into it its soul, and is instructed with regards to four things [to write down]; so the angel writes down his livelihood, his death, his deeds and whether he will be doomed or blessed."[3]

[II] *al-Qadr al-Ḥawlī*: It takes place once a year on the Night of Power (*Laylatu al-Qadr*), during which all events that are meant to happen in the forthcoming year are recorded. Allāh said:

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴿٤﴾

"On that night is made distinct every precise matter" [*al-Dukhān* (44): 4]

[III] *al-Qadr al-Yawmī*: It concerns the details of whatever relates to the day; Allāh said,

[3] Bukhārī #3332 and Muslim #2645.

كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾

"every day He is bringing about a matter."
[*al-Raḥmān* (55): 29]

[IV] *al-Qadr al-Azalī*: It is the *Qadr* that has been written down in (*lawḥ al-maḥfūẓ*) the Preserved Tablet; Allāh said,

إِنَّا كُلَّ شَيْءٍ خَلَقْنَٰهُ بِقَدَرٍ ﴿٤٩﴾

"Indeed, all things We created with predestination."
[*al-Qamar* (54): 49]

Thus it is evident that there are four categories of written *Qadr*: *al-Qadr al-ʿUmurī*, *al-Qadr al-Ḥawlī*, *al-Qadr al-Yawmī* and *al-Qadr al-Azalī*. The last three categories are derived from *al-Qadr al-Azalī*.

He leads astray whomever He wills by abandoning them through His Justice, and He guides whomever He wills by directing them to success, by His Favour and Grace. Consequently, everyone is eased by Him to what He already has knowledge of and has previously decreed as to whether they are to be among the wretched or the fortunate.

Explanation

It was mentioned previously that everything in this universe had been predestined and apportioned by Allāh, Exalted be He; hence He decreed who was to be blessed and who was to be doomed, and for every being it's life or death, health or illness, poverty or wealth, humiliation or glory, what would be granted and what

would be taken away. Everything has been decreed and written in His Preserved Tablet. Allāh said,

إِنَّا كُلَّ شَيْءٍ خَلَقْنَٰهُ بِقَدَرٍ ﴿٤٩﴾

"Indeed, all things We created with predestination."
[*al-Qamar* (54): 49]

and

مَآ أَصَابَ
مِن مُّصِيبَةٍ فِى ٱلْأَرْضِ وَلَا فِىٓ أَنفُسِكُمْ إِلَّا فِى كِتَٰبٍ
مِّن قَبْلِ أَن نَّبْرَأَهَآ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٢٢﴾

"No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allāh, is easy"
[*al-Ḥadīd* (57): 22]

It has also been proven authentic that the Prophet (ﷺ) said, "Allāh created Adam, then he took the creation (the people) from his (Adam's) back, and said to one group, 'These into the fire (hell) and I do not care' and to another group 'and these into paradise by my Mercy.'"[4]

And as we also know, Allāh is Just therefore He never wrongs anyone or does injustice to anyone. Allāh said

إِنَّ ٱللَّهَ لَا يَظْلِمُ ٱلنَّاسَ شَيْـًٔا وَلَٰكِنَّ ٱلنَّاسَ أَنفُسَهُمْ
يَظْلِمُونَ ﴿٤٤﴾

Indeed, Allāh does not wrong the people at all, but it is

[4] This narration is found in *Musnad* Abī Ya'la. Full narration with slight difference in wording can be found in Aḥmad #26942.

the people who are wronging themselves."

[*Yunūs* (10): 44]

and

إِنَّ ٱللَّهَ لَا يَظْلِمُ
مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً يُضَٰعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ
أَجْرًا عَظِيمًا ﴿٤٠﴾

"Indeed, Allāh does not do injustice, [even] as much as an atom's weight; while if there is a good deed, He multiplies it and gives from Himself a great reward."

[*al-Nisā'* (4): 40],

and

وَمَا رَبُّكَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿٤٦﴾

" And your Lord is not ever unjust to [His] servants."

[*al-Fuṣṣilāt* (41): 46],

and many other *ayāt.* He, Exalted be He, said in a ḥadīth *qudsī,*"O My servants, I have made oppression unlawful for Me and unlawful for you, so do not commit oppression against one another."[5]

We gather from all this that: Allāh misguides whomever He wants, by His Justice, by removing His protection from him and leaving him exposed to the Satan's influence, who overpowers him and leads him to Hell. Allāh said,

[5] Muslim #2527 on the authority of Abū Dharr al-Ghifārī.

وَقَيَّضْنَا لَهُمْ قُرَنَآءَ فَزَيَّنُوا۟ لَهُم مَّا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ ٱلْقَوْلُ فِىٓ أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم مِّنَ ٱلْجِنِّ وَٱلْإِنسِ ۖ إِنَّهُمْ كَانُوا۟ خَٰسِرِينَ ﴿٢٥﴾

> "And We appointed for them companions who made attractive to them what was before them and what was behind them [of sin], and the word has come into effect upon them among nations which had passed on before them of jinn and men. Indeed, they [all] were losers."
>
> [*al-Fuṣṣilāt* (41): 25],

and

وَمَن يَعْشُ عَن ذِكْرِ ٱلرَّحْمَٰنِ نُقَيِّضْ لَهُۥ شَيْطَٰنًا فَهُوَ لَهُۥ قَرِينٌ ﴿٣٦﴾

> "And whoever is blinded from remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion."
>
> [*al-Zukhruf* (43): 36]

That said, while misguidance is decreed by Allāh, the slave earns it as a consequence of his actions through his free-will, under the influence of Satan. Thus, Allāh punishes him because of the choices he makes willingly and on his own accord.

"...and guides whomever He wills by directing them to success by His Grace and Favor" means: When Allāh wants good for any of His slaves, He facilitates for him the means whereby he is directed towards goodness. However, when Allāh wants no good for someone He leaves him to his own devices and lets him be exposed to Satan.

'Alī ibn Abī Ṭālib related, 'One day Allāh's Messenger (ﷺ) was sitting with a stick in his hand with which he was scratching the ground. He raised his head and said: There is not one amongst you who has not been allotted his seat in Paradise or Hell. They said, 'Allāh's Messenger (ﷺ), then why should we perform good deeds; why not just depend upon our destiny?' Thereupon he (ﷺ) said, "No, do perform good deeds, for everyone is facilitated in that for which he has been created."'[6]

O Allāh, we seek refuge in You from being left alone on our own, from being misguided after we have been guided, and from wrongdoing after righteousness. We beseech You to hold us fast on the truth until we meet You.

The author should have changed the wording of the following segment *"Consequently, everyone is eased by Him to what He already has knowledge of and has previously decreed as to whether they are to be among the wretched or the fortunate."* to *"whether they are to be among the fortunate or the wretched."*

> "He is exalted above there being anything He does not desire in His kingdom, or that there should be anything not dependant on Him."

Explanation

The author intended with this statement to refute the *Qadriyyah al-Nafāt* whose belief advocates that there are events which occur in this universe against Allāh's will. This is an obviously distorted and corrupt belief, as it is impossible for something to happen within the creation of Allāh, that is not permitted by His will. As

[6] Bukhārī #1362 and Muslim #2647 on the authority of 'Alī ibn Abī Ṭālib.

we have stated previously, actions such as disbelief, sinning and disobedience existentially occur within the framework of the Universal Will of Allāh, whilst being forbidden by His legislative Will. Hence the actions of mankind in this regard fall in the category of His universal Will.

It follows that those who claim that good is created by Allāh while evil is created by mankind become similar to the Magian who believe in two Creators. Needless to say, this claim implies that there are events that take place in this universe - which Allāh created and owns - that are beyond Allāh's Power and Will. Obviously this belief insinuates that Allāh is being overpowered, which is a fallacious claim.[1] Allāh said,

وَٱللَّهُ غَالِبٌ عَلَىٰٓ أَمْرِهِۦ

"And Allāh is predominant over His affair"
[*Yusūf* (12): 21][8]

[7] By saying what they said, the *Qadriyyah* gave the people of misguidance a way to defeat them in argument. 'Umar Ibn al-Haytham said, 'We went out on a ship, and we were accompanied by a Qadrī and a Magian. The Qadrī said to the Magian, 'Accept Islām.' The Magian said, 'Not until Allāh wills.' The Qadrī said, 'Allāh wills it, but Shayṭān does not want it.' The Magian said, 'Allāh wills something and Shayṭān wills something, but what is carried out is the will of Shayṭān; then Shayṭān is stronger.' In another narration, he said, 'Then I will stay with the stronger of the two.' cf. *Sharḥ al-Taḥāwiyyah*, p.278.

[8] For a detail discussion on the Divine Decree (*al-Qadr*) and other issues regarding the belief of *Ahlu'l-Sunnah wa'l-Jamā'ah,* please refer to the tremendous books, *'The Creed of ibn Abī Zayd al-Qayrawānī'* by the great Imām 'Abdullāh Ibn Abī Zayd al-Qayrawānī and *'A textbook on orthodox Sunni creed - The Creed of al-Wāsiṭiyyah'* both published by Dār as-Sunnah Publishers 2009-2012.

APPENDIX TWO

The Ten Promised Paradise by Allah's Messenger (ﷺ)[1]

1. Abū Bakr al-Ṣiddīq (d. 13AH)

He is ʿAbdullāh bin ʿUthmān bin Āmir Ibn ʿAmr Ibn Kaʿb Ibn Saʿd Ibn Taym Ibn Murrah al-Taymī, Abū Bakr ibn Abī Quhafah al-Ṣiddīq (*raḍiyAllāh ʿanhu*) and it is said that his name is ʿAtīq. He was born two years and (some months) after the birth of the Prophet (ﷺ) in Makkah. Abū Bakr was fair, slender, slightly bent backed, and had a slender face with large hollow eyes. His forehead protruded slightly, and he dyed his hair with *henna* mixed with *katm* (a reddish

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[1] Abū Dāwūd #4649-4650 and Tirmidhī #3757 on the authority of Saʿd ibn Zayd that the Messenger of Allāh (ﷺ) said, "Ten are in Paradise: Abū Bakr is in Paradise, ʿUmar is in Paradise, ʿUthmān is in Paradise, ʿAlī is in Paradise, Ṭalḥah is in Paradise, Zubayr ibn al-ʿAwām is in Paradise, Saʿd ibn Mālik is in Paradise, ʿAbdu'l-Raḥmān ibn ʿAwf is in Paradise." Saʿīd ibn Zayd then said, 'If you wish I will name you the tenth,' they said, 'Who is he?' He paused and they asked again so he said, 'He is Saʿīd ibn Zayd.'

Tirmidhī said it was ḥasan and it was ruled ṣaḥīḥ by ibn Ḥibbān #6993-6996.

Tirmidhī #3747 also recorded it on the authority of ʿAbdu'l-Raḥman ibn ʿAwf and it was ruled ṣaḥīḥ by ibn Ḥibbān #7002.

black dye). He was one of the wealthy people of Makkah. One of the ten promised Paradise, the closest friend of the Prophet (ﷺ) before and after Islām, his companion in the cave, the greatest of all the Companions and the first *Khalīfah* of the Messenger (ﷺ). He suppressed the apostasy of the Arabs after the Prophet's (ﷺ) death, re-established the rule of Islām over Arabia, and had the Qur'ān collected and written down between two covers. He is known for his profound knowledge of the Qur'ān and hadīth, and for insight into *fiqh*. He was a distinguished scholar of Qurayshī descent. He died in *Jumadal-Ula*, in the year 13H (634 C.E) and he was of sixty three years. His *Khilāfah* lasted for two and a half years and three months.

2. ʿUmar bin al-Khaṭṭāb (d. 23AH)

He is Abū Ḥafs ʿUmar bin al-Khaṭṭāb bin Nufayl Ibn ʿAbdul-ʿUzza Ibn Riyah Ibn ʿAbdullah Ibn Qarat Ibn Razah Ibn ʿAdiyy Ibn Kaʿb al-Qurashī al-ʿAdawī (*raḍiyAllāh ʿanhu*) was the greatest Companion of the Prophet (ﷺ) after Abū Bakr. ʿUmar embraced Islām after the Prophet (ﷺ) prayed that Islām be strengthened by one the two ʿUmars. He was fair in complexion, bald, thick-bearded, and he was tall. When he walked, people said he appeared to be riding. His beard hair was long and grey at the ends. He succeeded Abū Bakr as *Khalīfah*, defeated the Persian and Roman empires, extended the rule of Islām from Iran to Egypt, and carved out the institutions of the new government and society. He is known for his profound knowledge of the Qur'ān and hadīth, and for insight into *fiqh*. He was also called *al-Faruq* (the discerner between truth and falsehood), was the first to bear the title *'Commander of the Faithful'*. He was also known for his justice, fairness and compassion; to personally feed and clothe the poor. He established the

paying of salaries to public offices, uncluding giving to the poor from the Jews and Christians. He was one of the ten Companions promised Paradise. He became a martyr in *Dhul-Hijjah* of the year 23H (644 C.E) and he was of sixty three years. His *Khilāfah* lasted for ten and a half years.

3. ʿUthmān bin ʿAffān (d. 35AH)

Dhu an-Nurayn ʿUthmān bin ʿAffān bin Abū al-ʿĀs bin Umayyah al-Qurashī al-Amawī (*raḍiyAllāh ʿanhu*), the third Rightly Guided *Khalīfah* and one of the ten promised Paradise. He was neither tall or short; he was handsome with wheat-coloured hair and thick healthy beard. He was big boned and wide shouldered. He was known to dye his beard yellow, and he had heavy hair with a thick growth of hair behind his ears. He was known for his generosity and freely giving in the Way of Allāh. He spent a great deal of his wealth and time in the service of Islām. He purchased the well of *al-Ruma* which belonged to a Jew for twenty thousand Dirhams and donated it for the use of all Muslims. On the occasion of *Tabūk*, when the Muslims were undergoing severe hardship, ʿUthmān outfitted the *Jayshul Usrah* (army of hardship) by donating three hundred camels (with their equipment) and one thousand gold dinars. Once during the *Khilāfah* of Abū Bakr, there was a severe drought. He presented one thousand camels laden with grains and distributed it to the poor. He was married to two daughters of the Prophet (ﷺ), Ruqayyah and after her death, Umm Kulthūm. At Hudaybiyah, the Prophet (ﷺ) appointed him as his ambassador to the Quraysh. When the rumour went round that ʿUthmān had been killed by the Quraysh, the Prophet (ﷺ) took the pledge (*Bayatur Ridwān*) of the Companions that they would fight till the end. On

this occasion, the Prophet (ﷺ) lifted his own right hand and said, *'This is the hand of 'Uthmān'*, and then placed it into his left hand saying that he was making the pledge on behalf of 'Uthmān. In his *Khilāfah*, many lands were added to the dominionsof Islām from North Africa to Europe. As soon as these countries were conquered, effective measures were set in place for the development of their material resources. Water-courses were dug, roads made, fruit trees planted, and security given to trade by the establishment of a regular police organisation. While the insurgents had beseiged him in Madīnah, he calmly bade the people of Madīnah to go back to their homes since he did not want to fight or allow the blood of any Muslim to be shed for him. He died reciting the Qur'ān at the hands of the rebels and was martyred in the year 35H (656 C.E) at the age eighty-two years old. His *Khilāfah* almost lasted twelve years.

4. 'Alī bin Abī Ṭālib (d. 40AH)

Abū'l Ḥasan 'Alī bin Abī Ṭālib Ibn 'Abdul-Muṭṭalib Ibn Hāshim al-Qurashī al-Hāshimī (*raḍiyAllāh 'anhu*), Abū Turab was one of the most beloved names to him due to the Prophet (ﷺ) calling him. The fourth Rightly Guided *Khalīfah* and one of ten promised Paradise. He was brought up in the house of the Prophet (ﷺ) and accepted Islām at the age of thirteen. 'Alī was of fair complexion, wide-eyed and had a broad forehead. His hair was thick both on his head and in his beard. When he became old, his hair turned grey, but he did not dye it. He had a cheerful demeanor that matched his handsome face, and he was broad-shouldered, his palms were thick and strong. He could throw a rider from his mount, and he could seize a man in such a way that he couldn't breath. He could carry a heavy door that would require a band of men. He was famous

for his chivalry, bravery and knowledge. He married Fāṭīmah, the daughter of the Prophet (ﷺ). 'Alī was present in Badr, Uhud and Trench battles, besides all the rest except the expedition of *Tabūk*, because the Prophet (ﷺ) had asked him to stay behind with his family. 'Alī was one of the most profoundly knowledgable and wise among the Companions. One of the Companions described 'Alī as, *'By Allāh, he had a vision and a mighty power. He had an ability to distinguish right from wrong, and he judged people and situations with justness. Knowledge permeated from him, and his speech indicated his wisdom. He disdained the worldly life and felt comfort in the night for worship. If we came to him, he would draw us near to him. If we asked him, he would answer us. Despite our nearness to him and his nearness to us, we would not dare speak to him due to our awe of him. When he smiles his teeth are like pearls.'* 'Alī was martyred in the year 40H (660 C.E) and his son al-Ḥasan performed the funeral prayer for his father and buried him in *al-Kufah*, the grave was concealed lest it would be exhumed. He died at the age of sixty-three years.

5. Sa'd Ibn Abī Waqqās (d. 55AH)

He is Sa'd Ibn Mālik Ibn Ahīb Ibn 'Abd Munāf al-Qurashī al-Zuhrī Abū Isḥāq Ibn Abī Waqqās (*raḍiyAllāh 'anhu*). He was short in height and had a brown complexion. His hair was curly, and he was particularly known for his sharp vision. He was one of the ten Companions promised Paradise and he was one of the six Companions on the *Shūra* (consultative body for the Muslim Community). He accepted Islām early. He was the first to be struck by an arrow in the path of Allāh and first to shoot an arrow. He was one whom the Prophet (ﷺ) said to, *'may my father and mother be sacrifiiced for you.'* He witnessed Badr and whatever came after it.

He was known as the maternal uncle of the Prophet (ﷺ) and one who's supplications were answered. Sa'd served as a provincial governor under both 'Umar and 'Uthmān, and led the Muslims armies. He died at al-'Atiq in the year 55H (675 C.E) according to what is popular at the age of seventy-three. He requested to be buried in the same shrouds that he wore on the day of Badr. He was the last of the ten Companions promised Paradise to pass away.

6. Ṭalḥah Ibn 'Ubaidullāh (d. 36AH)

He is Ṭalḥah Ibn 'Ubaidullāh Ibn 'Uthmān Ibn 'Amr Ibn Ka'b Ibn Sa'd Ibn Taym Ibn Murrah al-Taymī (*raḍiyAllāh 'anhu*), Abū Muḥammad, commonly known as *Ṭalḥah al-Khayr* and *Ṭalḥah al-Fayad* (the exuberant) due to his great generosity. He was black in complexion with thick but straight hair. He was handsome, and he walked with a quick pace. He did not dye his grey hair. He accepted Islām early at the hands of Abū Bakr. And He was one of the ten Companions promised Paradise. He was loyal and unwavering Companion of the Prophet (ﷺ). In the battle of Uhud when the Muslim army was in disarray he swore to stay by the Prophet (ﷺ) even if it meant death. He survived the battle with seventy-five wounds. Ṭalḥah was killed during the Battle of *al-Jamal* in the year 36H (656 C.E). He was buried in Basrah and he was sixty three years old.

7. al-Zubayr Ibn al-Awām (d. 36AH)

He is al-Zubayr Ibn al-Awām Ibn Khuwaylid Ibn Asad al-Qurashī al-Asadī (*raḍiyAllāh 'anhu*), Abū 'Abdullāh. He was very tall, his hair was thick but his beard's hair was sparse. His complexion was light brown, and he didn't dye his hair but left it grey. A cousin of the

Prophet (ﷺ), the son of Safiyyah bint ʿAbdul-Muṭṭalib. He was one of the early Muslims who migrated Abysinnia. He was the first to draw a sword for Islām, he accompanied the Messenger of Allāh (ﷺ) on all military expeditions including Badr and Uhud. He was one of the ten Companions promised Paradise. He accepted Islām at the age of fifteen and was known as the disciple of the Prophet (ﷺ). He was also one whom the Prophet (ﷺ) said to, *'may my father and mother be sacrificed for you.'* He witnessed all of the major events. ʿAmr Ibn Jarmūz killed him in the year 36H (656 C.E) after his departure from the battle of *al-Jamal.*

8. Abū ʿUbaydah Ibn al-Jarrāḥ (d. 18AH)

He is ʿĀmir bin ʿAbdullāh Ibn al-Jarrāḥ bin Hilāl Ibn Uhayb Ibn Dabah Ibn al-Ḥārith Ibn Fihr al-Qurashī al-Fahrī (*raḍiyAllāh ʿanhu*). His lineage meets with the Prophet (ﷺ) with their ancestor Fihr. He was tall, slender and he had a sparse beard. He had no front teeth, and he dyed his hair with *hennah* and *al-katm* (a reddish black dye). After accepting Islām and among the few who memorised the Qur'ān. He migrations to Abysinnia and then later to the city of the Prophet - Medīnah. Abū ʿUbaydah lost two front teeth on the day of Uhud, pulling out the two rings of armor stuck in the cheeks of the Messenger of Allāh (ﷺ). He was one of the ten Companions promised Paradise. During the caliphate of ʿUmar, Abū ʿUbaydah led the Muslim army to many victories in Syria. After much of the area came under Muslim control, Syria was stricken by plague of ʿAmwas. Abū ʿUbaydah remained with his troops to suffer wharever they might suffer, and he eventually died from plague of ʿAmwas. Abū ʿUbaydah passed away in the year 18H (639 C.E), at the age of fify-eight during the *Khalīfah* of ʿUmar Ibn al-Khaṭṭāb. He is the trustworthy of this nation and died a martyr.

9. Saʿīd Ibn Zayd (d. 51AH)

He is Saʿīd Ibn Zayd Ibn ʿAmr Ibn Nufayl al-Qurashī al-ʿAdawī (*raḍiyAllāh ʿanhu*). He was very dark skinned, tall and he had thick hair. He was raised in a house that rejected polytheism and idolatry, Saʿīd married Fāṭimah, the sister of ʿUmar bin al-Khaṭṭāb, and both accepted Islām, concealing their new faith from the pagans of Makkah, especially from ʿUmar who at the time was not a Muslim. Saʿīd participated in all of the Prophet's battles except for Badr. He was one of the ten Companions promised Paradise. He died at the age of seventy in the year 51H (671 C.E) and was buried in the Baqīʿ cemetery.

10. ʿAbdur-Raḥmān Ibn Awf (d. 32AH)

He is ʿAbdur-Raḥmān Ibn Awf Ibn Abd Awf Ibn al-Ḥārith al-Qurashī al-Zuhrī (*raḍiyAllāh ʿanhu*), Abū Muḥammad. He was light in complexion and lustrous eyes with long eyelashes. He had a convex nose and had a long elegant neck. He had somewhat protruding upper teeth and heavy hair under his earlobes. His hands and fingers were thick and masculine and he had curly hair. He accepted Islām early at hands of Abū Bakr. He too experienced the suffering that befell many of the early Muslim community. He migrated to Abysinnia, and later to Medīnah. He gave in charity more than half his wealth on more than one occasion. He witnessed every battle with the Prophet (ﷺ). During the battle of Uhud, in which he was wounded so severely that he walked with a limp. He was one of the ten Companions promised Paradise.

He died at al-Madīnah in the year 32H (652 C.E), at the age of seventy-two and was buried in the Baqīʿ cemetery.

INDEX OF BIOGRAPHIES

The Companions

'Ā'ISHAH: bint Abū Bakr *as-Ṣiddīq*, the Mother of the Believers and most beloved wife of the Prophet (ﷺ). She reported many *aḥādīth* from the Prophet and many Companions and Successors reported from her. She died in the year 58H.

'ABDULLĀH BIN 'ABBĀS: bin 'Abdul-Muṭṭalib bin Hāshim bin 'Abd Munāf al-Qurashī al-Hāshimī, the cousin of the Prophet (ﷺ) and the interpreter of the Qur'ān. He was born three years before the *Hijrah* and was called the 'Ocean of knowledge' due to his vast knowledge. He took part in the *Jihād* in North Africa in the year 27H and died in the year 68H.

'ABDULLĀH BIN MAS'ŪD: bin Ghāfil bin Ḥabīb al-Hadhlī Abū 'Abdur-Raḥmān. One of the scholars amongst the Companions and he witnessed *Badr* and the following battles. He had many virtues and died in the year 32H.

'ABDULLĀH BIN 'UMAR: bin al-Khaṭṭāb al-'Adawī, Abū 'Abdur-Raḥmān, the noble Companion and scholar. He reported many *aḥādīth* from the Messenger (ﷺ) and died in the year 73H.

ABŪ DHARR AL-GHIFĀRĪ: Jundub bin Junādah bin Sakn, he was of those who accepted Islām early on but delayed his migration and hence did not witness *Badr*. His virtues are many and he died in the year 32H.

ABŪ HURAYRAH: 'Abdur-Raḥmān bin Ṣakhr ad-Dusī. His name is greatly differed over. He accepted Islām in the year 7H and reported the most ḥadīth from the Prophet (ﷺ). He died in the year 59H.

ABŪ MŪSĀ AL-ASH'ARĪ: 'Abdullāh bin Qays bin Salīm. He had a beautiful recitation and was one of the scholars amongst the Companions. He died in the year 42H or 44H.

ABŪ SA'ĪD AL-KHUDRĪ: Sa'd bin Mālik bin Sinān bin 'Ubaid al-Anṣārī al-Khazrajī. He and his father were both Companions and he witnessed all the battles that followed *Uḥud.* He was one of the scholars amongst the Companions and reported many *aḥādīth* from the Messenger (ﷺ). He died in the year 74H.

ANAS BIN MĀLIK: bin an-Naḍar bin Ḍamḍam al-Anṣārī al-Khazrajī, the servant of the Messenger (ﷺ). He witnessed *Badr* but was not of age to actually participate. He died in the year 93H.

AL-BARĀ'A BIN MĀLIK: bin an-Naḍr al-Anṣārī. He witnessed *Uḥud* and gave the pledge of allegiance under the tree. He was martyred in the year 20H on the Day of *Tustor.*

JĀBIR BIN 'ABDULLĀH: bin 'Amr bin Ḥarrām al-Anṣārī as-Sulamī, he witnessed the second pledge at *'Uqbah* while he was still a child. It is said that he witnessed *Badr* and *Uḥud* and he reported many *aḥādīth* from the Messenger (ﷺ). He died in the year 74H.

MU'ĀWIYAH: bin Abū Sufyān bin Ṣakhr bin Ḥarb bin Umayyah bin 'Abd Shams al-Qurashī al-Amawī. He accepted Islām in the year of the Conquest and witnessed *Ḥunain* and *al-Yamāmah.* He was one of the scribes who would write the revelation and died in the year 60H.

Others

ABŪ ḤANĪFAH: Nuʿmān bin Thābit at-Tamīmī al-Kūfī, one of the great *Imāms* of this nation and the earliest of the Four *Imāms*. He commenced his studies in philosophy and scholastic theology, but later abandoned them to study *fiqh*. He died in the year 150H.

AḤMAD: bin Muḥammad bin Ḥanbal bin Hilāl ash-Shaybānī, Abū ʿAbdullāh, the *Imām* of the *Sunnah* and author of the famous *Musnad*. He was known for his knowledge of ḥadīth, *fiqh*, and his *taqwā* and asceticism. He died in the year 241H.

DĀWŪD AL-ẒĀHIRĪ: bin ʿAlī bin Khalaf al-Aṣbahānī, Abū Sulaymān, the *Imām* of the *ẓāhirī* School of Thought and one of the *Mujtahids*. He died in the year 270H.

FUḌAYL IBN ʿAYĀḌ: bin Masʿūd at-Tamīmī, Abū ʿAlī, the *shaykh* of Mecca and one of the righteous worshippers. He was trustworthy and precise, noble, having *waraʾ* and narrated many *aḥādīth*. He died in the year 187H.

AL-ḤASAN AL-BAṢRĪ: Al-Ḥasan bin Abū al-Ḥasan al-Anṣārī. He was trustworthy and precise, noble and famous. He was a great scholar and narrated many *aḥādīth*. He died in the year 110H close to the age of ninety.

MĀLIK BIN ANAS: ibn Mālik ibn Abū ʿAmr al-Asbāhī. The *Imām* of Madīnah in his time, one of the great *Imāms* of Islām and author of the famous *Muwaṭṭa*. His virtues are many and the scholar's praise of him is abundant. He died in the year 179H.

AL-SHĀFIʿĪ: Muḥammad bin Idrees bin al-ʿAbbās bin Shāfiʿī al-Hāshimī al-Qurashī, Abū ʿAbdullāh, the *Mujaddid* of his era and one of the great *Imāms* of this nation. He died in the year 204H.

INDEX OF SECTS

AHLU'L-KALĀM: Adherents to speculative theology, people seeking to explain the articles and premises of belief and to give evidences for them based on philosophy and logic.

BĀṬINIYYAH: A sect of the Shīʿa, the followers of Ismāʿīl ibn Jaʿfar. They were of the belief that the legal texts were merely superficial expressions carrying inner meanings that oppose what is outwardly understood of them, examples lie with their explanations of Paradise, Hell and the Last Day.

ḤASHWIYYAH: A term frequently used by the innovators to refer to *Ahlu'l-Sunnah*, the *Ahl'l-Ḥadith*, those who affirmed the Attributes of Allāh. The first to use this term was ʿAmr ibn ʿUbaid al-Muʿtazilī who said that ʿAbdullāh ibn ʿUmar ibn al-Khaṭṭāb was a Ḥashwī.

JABARIYYAH: Followers of the school of Jahm ibn Ṣafwān in his belief that all actions are decreed by Allāh and man has no control over them at all, instead he is forced to do what he does.

JAHMIYYAH: Followers of Jahm ibn Ṣafwān in his denial of the Names and Attributes of Allāh.

KARRĀMIYYAH: Followers of Muḥammad ibn Karrām (d. 255H), they divided into many sub-sects and were famous for their likening of Allāh to His creation (*tashbīh*).

KHAWĀRIJ: Those who rebelled against ʿAlī, declaring him to be a disbeliever and those who rebel against and fight the Muslim rulers. They hold that Muslims who have committed major sins are disbelievers and are doomed to Hell-Fire forever.

MUTAKALLIMŪN: Speculative Theologians, adherents to *kalām*.

MUʿTAZILA: Followers of Wāṣil ibn ʿAṭāʾ al-Ghazzāl who abandoned the circles of Ḥasan al-Baṣrī. They negated the Attributes of Allāh for fear of likening Him to His creation, yet affirmed His Names. From amongst their beliefs was that a person who committed a major sin was neither a believer nor a disbeliever, rather of a station between the two stations, but he would be consigned to Hellfire forever. They were from the rank and file of the Mutakallimūn and gave precedence to their intellects over the divine texts.

QADRIYYAH: Those who held the belief that man has complete free will in all that he does and that Allāh has no control over him.

QARĀMIṬA: A sect holding the same belief as the Bāṭiniyyah and followers of Maymūn ibn Daysān.

RĀFIDĪS: Also well-known as the Shīʿah, who call themselves the *Ithnā Ash'ariyyah* (The Twelvers) of Jaʿfarīs. This sect was founded by ʿAbdullāh ibn Saba', a Jew, who appeared in the time of the *Khilāfah* of ʿUthmān. He claimed love for ʿAlī and *Ahl ul-Bayt* (the family of the Prophet (ﷺ)). They curse the Companions declare them disbelievers, in particular Abū Bakr, ʿUmar and ʿUthmān and the wives of the Prophet (ﷺ). They also believe the Qur'ān to be incomplete.

FALĀSIFA: Those philosophers who promoted the 'wisdom' of the Greeks, the Greek philosophers who did not believe in the Resurrection as it is mentioned in the Book and Sunnah, nor did they affirm the Names and Attributes of Allāh. From amongst their leaders was Aristotle, the student of Plato and from amongst their latter proponents was al-Fārābī and ibn Sīnā.

INDEX OF ARABIC WORDS

'Ashūrā': 10th Muḥarram, the 1st month of the Islāmic calender.

Āyah: pl. *āyāt*. Sign, miracle, example, lesson, verse.

'Abd: pl. *'ebād*. slave, servant, worshipper.

Abrār: righteous.

Adhān: *fiqh*: the call to prayer.

Barzakh: barrier, obstruction, an isthmus. *fiqh*: a barrier placed between a person who has deceased and this worldly life.

Bay'atul Riḍwān: The Pledge of Allegiance with which Allāh was well Pleased. A reference to the pledge given under the tree after *Ḥudaybiyyah*.

Bid'ah: innovation, *fiqh*: that which is newly introduced into the religion of Allāh.

Ḍa'īf: weak. A ḥadīth that has failed to meet the criteria of authenticity.

Dīn: religion, way of life.

Du'ā: supplication, invocation.

Faqīh: pl. *fuqahā'*. *fiqh*: an expert in Islāmic law, a Legal Jurist.

Faqīr: poor, needy person. *Ṣūfīs*: initiate in a *Ṣūfī* order, the graduate from such an order is called a *Ṣūfī*.

Faqr: poverty, need.

Farḍ: see *wājib*.

Fatwā: *fiqh*: legal ruling.

Fiqh: understanding and comprehension. *fiqh*: of the rulings and legislation of Islām.

Fisq: pl. *fusūq*. Immorality, transgression, wickedness.

Fitnah: pl. *fitan*. Trial, tribulation, civil strife.

Fiṭrah: primordial nature, the harmony between man, creation and Creator.

Ghayb: the Unseen, those matters beyond our senses.

Ḥāfiẓ: pl. *ḥuffāẓ*. Ḥadīth Master, commonly referred to one who has memorised at least 100 000 *aḥādīth.*

Ḥadīth: pl. *aḥādīth*, speech, report, account. *fiqh*: a narration describing the sayings, actions, character, physical description and tacit approval of the Prophet (ﷺ).

Ḥajj: *fiqh*: pilgrimage, one of the pillars of Islām.

Ḥalāl: released. *fiqh*: permissible.

Ḥarām: forbidden, sacred, restricted. *fiqh*: unlawful, that which the legally responsible person is rewarded for leaving and sinful for doing.

Ḥasan: good. *fiqh*: a ḥadīth that has met the criteria of authenticity to a sufficient level as would allow it to be used as legal proof.

Hudūd: limits, boundaries. *fiqh*: limits ordained by Allāh, prescribed punishments.

Iḥrām: the ceremonial state of making Ḥajj or the Ḥajj garments themselves.

Ijtihād: striving and exerting. *fiqh*: striving to attain the Islāmic ruling on an issue, after certain preconditions have been met by the person.

Imām: model, exemplar. *fiqh*: religious leader, one who leads the congregational prayer or leads a community.

Īmān: faith that also comprises a meaning of submission. Its place is the heart, the tongue and the limbs and it increases with obedience and decreases with disobedience.

Jāhiliyyah: Pre-Islāmic Ignorance. Technically this refers to the condition of a people before the guidance of Allāh reaches them, or the state of a people that prevents them from accepting the guidance of Allāh.

Janābah: *fiqh*: state of major impurity.

Jinn: another creation besides mankind who are invisible to us. They are also subject to the laws of Islām and will be judged in the Hereafter according to how they lived in this life.

Junub: *fiqh*: one who is in a state of major impurity.

Khalīfah: pl. *khulafā'*. Successor, representative. *fiqh*: of the Prophet (ﷺ), head of the Islāmic state. Also called *Amīr al-Mu'minīn* or

Leader of the Believers.

Khawf: fear.

Khuṭbah: sermon, lecture. *fiqh*: Friday sermon.

Makrūh: *fiqh*: disliked, reprehensible, that which the legally responsible person is rewarded for leaving but not punished for doing.

Matrūk: abandoned. This refers to a narrator of a ḥadīth who is abandoned due to being accused of lying.

Mawḍu': fabricated ḥadīth. That ḥadīth which is a lie against the Prophet (ﷺ).

Mufassir: pl. *mufassirūn*. Exegete, commentator. *fiqh*: one who explains the Qur'ān.

Muhājir: pl. *Muhājirūn*. One who perform *hijrah*. *fiqh*: the Companions who migrated from Mecca to Madīnah.

Muḥaddith: pl. *muḥaddithūn*. Scholar of Ḥadīth.

Mujtahid: one who performs *ijtihād*. *fiqh*: that level of scholar who can deduce independent verdicts directly from the primary Islāmic sources.

Munāfiq: hypocrite. *fiqh*: one who outwardly displays Islām but inwardly conceals disbelief. This is the worst type of hypocrisy and its possessor is the worst type of disbeliever, there are other lesser types.

Munqaṭi': a ḥadīth whose *isnād* is not connected, meaning that has a narrator missing. This is a sub-category of the *ḍa'īf* ḥadīth.

Mursal: a ḥadīth whose *isnād* has the name of the Companion missing, i.e. a Successor reports directly from the Prophet (ﷺ). In the eyes of the majority of scholars such a ḥadīth is a sub-category of the *ḍa'īf* ḥadīth.

Mutashābih: unclear and ambiguous. *fiqh*: an *āyah* of the Qur'ān that is not clear and conclusive in meaning from the wording of the text itself.

Naṣīḥah: Sincere/Faithful advice.

Qaḍā: see *qadr*.

Qadr: Allāh's decree of all matters in accordance with His prior knowledge and as dictated by His wisdom.

Qiblah: *fiqh*: direction to which the Muslims pray, towards the *ka'bah*.

Ramaḍān: ninth month of the Islāmic calendar.

Riyā': an act of worship undertaken by someone to be seen and praised by others and not purely for Allāh.

Sabābah: fervent longing.

Ṣabr: patience, steadfastness.

Sadd adh-Dharā'i: *fiqh*: Blocking the Means.

Ṣaḥīḥ: healthy, sound, authentic, correct. A ḥadīth that has met the criteria of authenticity and can be used as a legal proof.

Ṣalāh: *fiqh*: the second pillar of Islām, the prayer.

Salaf: predecessors, commonly employed to refer to the first three generations of Muslims.

Ṣawm: *fiqh*: fasting, one of the pillars of Islām.

Shahādah: testification, witness. The declaration that none has the right to be worshipped save Allāh and that Muḥammad (ﷺ) is the Messenger of Allāh.

Sharī'ah: divine Islāmic law as ordained by Allāh.

Sharīk: partner, associate.

Shaykh: old man. *fiqh*: learned person, scholar. *ṣūfī*: a guide along the spiritual path.

Shayṭān: Satan, Iblīs, a devil.

Shirk: polytheism, associating partners with Allāh in matters that are exclusive to Allāh.

Sunan: a compilation of *aḥādīth*.

Sunnah: habit, customary practice, norm and usage as sanctioned by tradition. *fiqh*: the sayings, commands, prohibitions, actions, and tacit approvals of the Prophet (ﷺ).

Sūrah: chapter of the Qur'ān.

Ṣūrah: image, form, face.

Ṭāghūt: all that is falsely worshipped besides Allāh.

Tafsīr: elucidation, clarification, explanation. *fiqh*: of the Qur'ān.

Taqdīr: fore-ordainment.

Taqwā: fearful awareness of Allāh, pious dedication, being careful not to transgress the bounds set by Allāh.

Tatayyuma: worshipful love.

Ṭawāf: circumambulation of the Ka'bah

Tawakkul: trust and absolute reliance.

Tawḥīd: the foundation stone of Islām, the absolute belief in the Oneness of Allāh - His being the sole Creator and Sustainer, His being

the only One deserving worship and His being unique with respect to His Names and Attributes.

Ummah: nation, the Muslim nation.

Wājib: *fiqh*: obligatory, that which a legally responsible person is rewarded for doing and sinful for leaving. In the eyes of the majority *wājib* has the same meaning as *farḍ*.

Waliy: pl. *Awliyā'*. Friends, Allies, Saints - those who have faith and *taqwā*.

Wuḍu': *fiqh*: ritual ablution.

Zakāh: *fiqh*: one of the pillars of Islām, an obligatory tax levied on a Muslim wealth subject to certain criteria.

Zindīq: heretic, *fiqh*: Ḥanafī - one who does not adhere to a religion; Others ñ one who is a disbeliever pretending to be a Muslim.

Zuhd: asceticism.

FORTY ḤADĪTH ON ISLĀM

IMĀM ABŪ BAKR AL-ĀJURRĪ [D.360H]

A number of scholars throughout Muslim history have penned their respective compilation of Forty Ḥadīth books. Imām al-Ājurrī's Kitāb ul-Arbaʿīn Ḥadīthan is among the earliest. It is a highly regarded text for Muslims to study and memorise, for it addresses fundamental aspects of religion, with particular focus on Creed, Pillars of Islām, the Ḥalāl and Ḥarām as well as Piety and Righteousness.

Imām al-Ājurrī originally compiled this work for the benefit of new Muslims, thus including within it, foundational essentials of the noble Islāmic faith. The author may Allāh have mercy upon him, has commented on each hadith, presenting the subject matter in a simplified way designed to assist readers in memorising the Prophetic narrations, and implementing what they learn in an easy manner.

This refreshing work is a must for Muslims of all levels of knowledge and competency; requiring attention from the young and old. Useful also as a teaching aid in schools, or as ideal gift for new Muslims and those commencing their journey in pursuit of sacred knowledge.

The author, Imām Abū Bakr al-Ājurrī [d. 360H] was born in Baghdād, which was at its height a centre of learning. He was a great Ḥadīth master and a legal jurist; well-known for his devout worship, piety and exemplary character. He authored many beneficial works in various Islāmic sciences and reputed as an ardent follower of the Sunnah; his peers attested to his precision and trustworthiness.

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